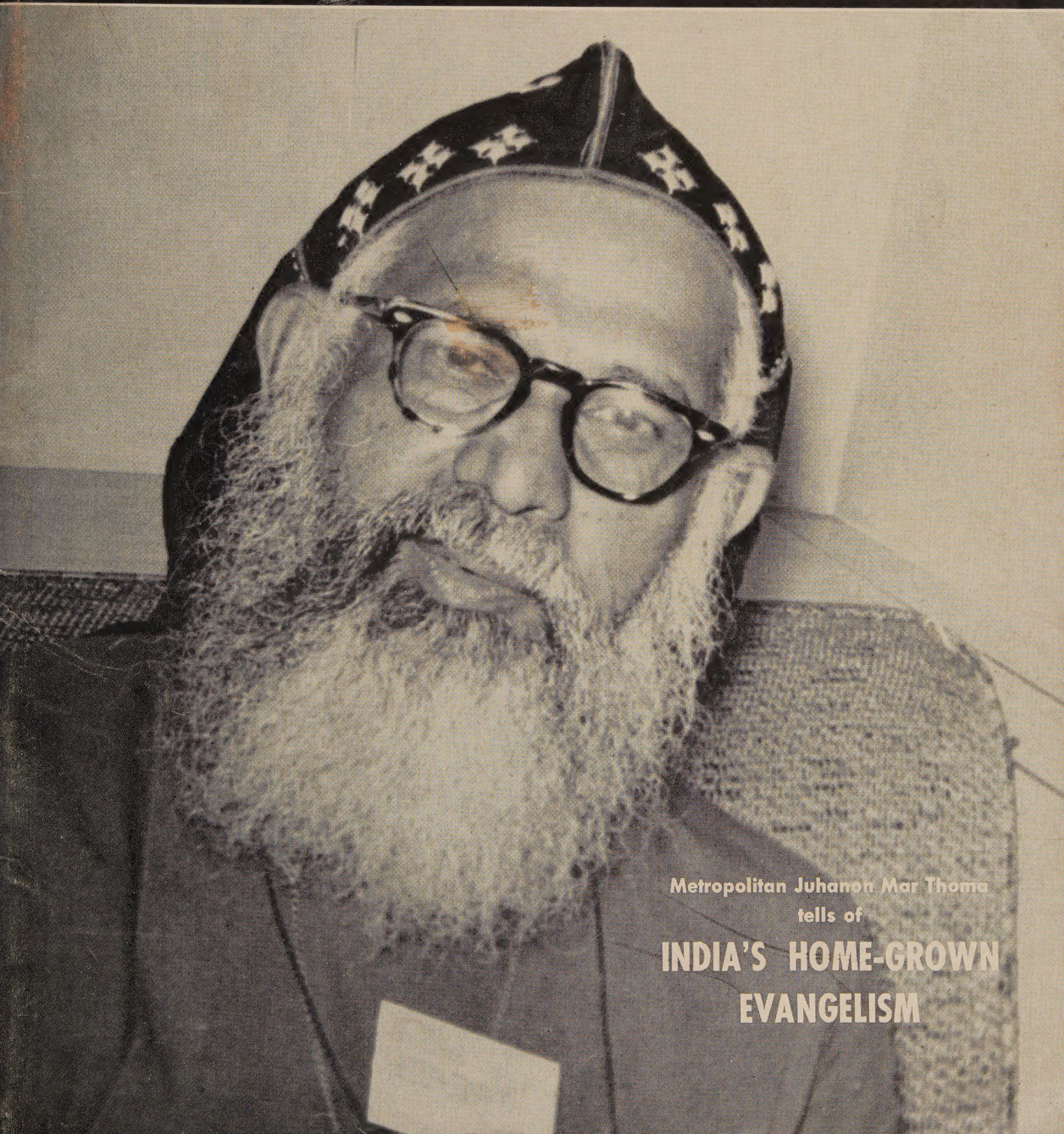
Christian Life

NOVEMBER • 1954

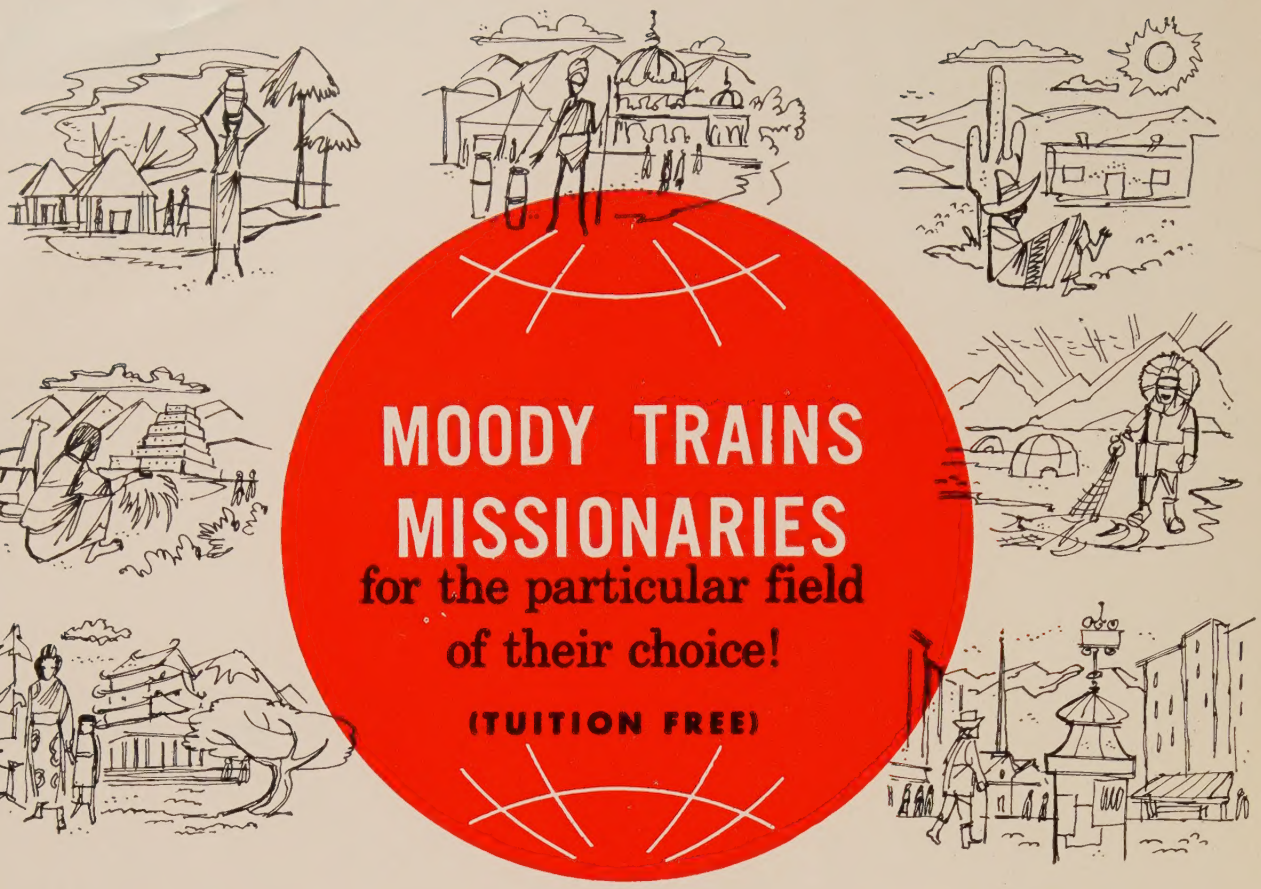
CHURCH FLOORS CAN BE BEAUTIFUL

Selecting Your Christmas Program

The Magazine for Today's Christian 25 Cents



Metropolitan Juhanon Mar Thoma
tells of
INDIA'S HOME-GROWN
EVANGELISM



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for the particular field of their choice!

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Moody's Missionary Course provides SPECIALIZED TRAINING *to enable you to win the lost to Christ on the foreign mission field. In addition to a thorough background of Bible and regular missionary subjects, Phonetics, Missionary Principles and Practice, and Comparative Religions are also offered to equip you to meet varied problems on the field. Tuition is free.*

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You can serve Christ better after you've been TRAINED FOR THE JOB at

Write for free catalog and picture booklet of student life. Address: Office of Admissions, Room L238.

INTERDENOMINATIONAL . . . EVANGELICAL

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820 North LaSalle Street, Chicago 10, Illinois

Dr. William Culbertson, PRESIDENT ★ *Dr. S. Maxwell Coder,* DEAN

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ATTENDANCE CHARTS

Keep interest high in your children's classes by posting attendance on these big 20 x 28-inch colorful charts. Each chart tinned top and bottom, with eyelets for easy hanging. Attendance record for a full quarter on each chart. Use No. 2 size gummed stars. **Each chart . . 40c.**

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9220. Extra stars, packet of 300 in 5 colors . . . . . **20c.**

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Planned for a full year's use in classes of as many as 15 pupils, set contains chart for birthdays and four for attendance. Large, beautiful Bible-art pictures feature each of the quarterly attendance charts. Pictures are: "Baby Jesus," "Jesus and the Children," "The Good Shepherd," and "Baby Moses." The birthday chart pictures a boy and girl with "Happy Birthday" written across the top. There are 15 decorated "birthday cakes" shown, with space for child's name and birth date under each. On his birthday Sunday the pupil will add a foil star by his name. Charts are 10 x 16 inches. Package of 300 No. 2 size foil stars in five colors is included.

No. 2628 . . . . . **Per Set, $1.25**

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Set of 8 large Bible maps and charts. Large, easy to see size, 19 x 24 inches. Set contains City of Jerusalem, Map of Palestine, Pictorial Life of Jesus, Pictorial Old Testament, The Divided Kingdom, Paul's Journeys, Pictorial Plan of Tabernacle, and The Bible Library. A great aid in teaching any Bible lesson, these maps and charts are not only big, colorful, and attractive, but are also low in price. Every class should use them. Sold only in sets.

No. 2626 . . . . . **Per Set, $2.50**

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Artistic, beautifully illustrated wall chart to help the flower committee promote systematic decoration of the pulpit every Sunday of the year. To be hung in the vestibule to accord recognition to individuals or classes bringing flowers. Beautifully printed in harmonizing colors, tinned top and bottom, with eyelet for easy hanging. Space for names of donors. Flowers shown for each month are usually plentiful at that time. 20 x 27¾ inches.

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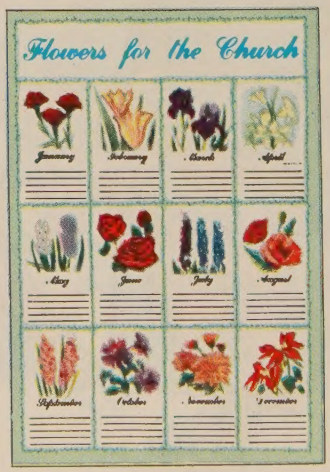

At Your Bookstore or THE STANDARD PUBLISHING CO., Cincinnati 10, Ohio

PICT-O-GRAPH

PICT-O-GRAPH offers visual presentations of Bible stories by means of Bible scenes and Bible figures displayed upon the flannelboard. Every eye in the room will be focused upon these bright-colored suede-back figures as they are used to dramatize your Bible stories. Through the "eye gate" pupils will gain a clear conception of Bible lands, Bible events, and Bible people. Past history will "come alive" again, and this history, along with the lessons it teaches, will be remembered—for the eye is nature's best teacher.

This novel, practical, fascinating, and effective aid to better learning will be welcomed by teachers and pupils. It is ideal for use in Sunday schools, vacation Bible schools, midweek classes, and weekday schools.

Check through the selection of 30 superb Pict-O-Graphs on the opposite page and make a note of those you will need this year. Order today and make your Pict-O-Graph library complete.

These figures are actual size as used in Table-Top sets. Figures in all other series are about 50% larger. Note the attractive colors, the lifelike appearance, the true-to-the-Bible costuming.

TABLE-TOP SETS

At Your Bookstore or THE STANDARD PUBLISHING CO., Cincinnati 10, Ohio

30 full-color sets for effective visual teaching

Suede-backed — ready to cut out and use.

NEW TESTAMENT SETS

Each $1.25 set has six 11 x 14-inch sheets of full-color Bible figures, ready to cut out and use. Manual with each set. Order by number.

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No. 2194. Daniel. 6 sheets. 17 scenes $1.25
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MISCELLANEOUS SETS

No. 2186. MISSIONARY STORIES. Six sheets of full-color figures for 9 stories as given in manual $1.25
No. 2190. BOOKS OF THE BIBLE. 12 sheets of full-color houses depicting Bible books. With manual $2.25
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Three sets providing a variety of object lessons, complete with manuals. ABC has one lesson on each alphabet letter. No. 2164 is a double-size set.

No. 2161. ABC Object Lessons. 6 sheets, 26 stories $1.25
No. 2160. Temperance Stories and Object Lessons. 6 sheets, 4 stories $1.25
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TABLE-TOP SETS

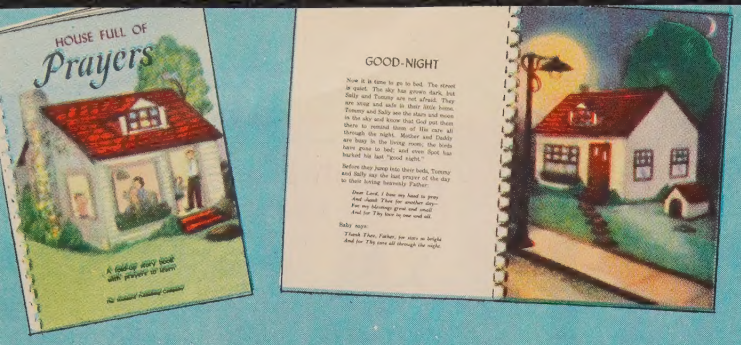
Miniature Pict-O-Graph for individual or classroom use. Each contains 8½ x 11-inch background with easel and 8 sheets of figures, presenting 10 lessons. Complete manuals. Each .. $1.25

No. 2162. Promises of God
No. 9137. Homeland of Jesus
No. 9157. Jesus and the Ten Commandments

NEW TESTAMENT SETS

OLD TESTAMENT SETS

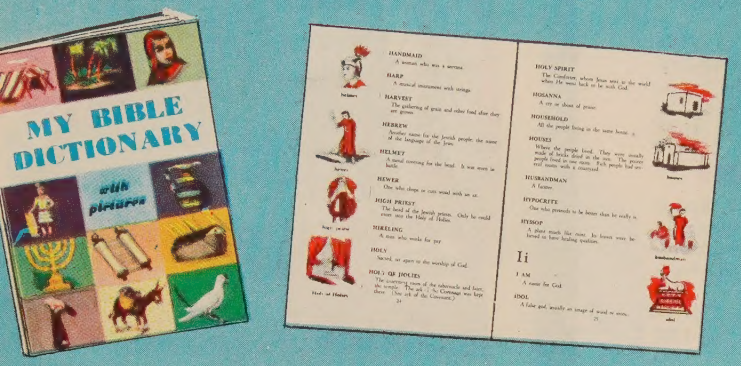
MISCELLANEOUS SETS



HOUSE FULL OF PRAYERS

Young children will be thrilled with this new fold-up storybook about an everyday family and its everyday prayers. As the brief stories and prayers are read the child can lift up the flaps on the accompanying full-page colored pictures and see what is going on inside the house—baby in its crib, Tommy saying prayers, etc. Prayers for morning, night, mealtime, etc. Six stories and pictures. Twelve prayers. 7¼ x 10¼ inches. Die-cut shiny cover in full color.

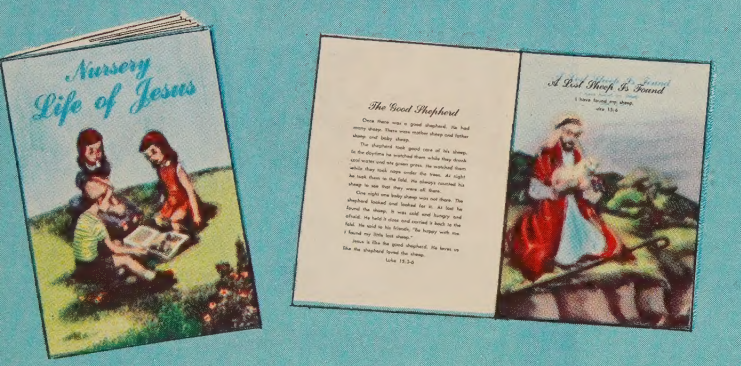
No. 2922 . . . . . **$1.00**



MY BIBLE DICTIONARY

An appealing word-and-picture dictionary of the Bible prepared especially for children. Simple definitions of over 400 words frequently misunderstood by them. All definitions are kept within the range of the child's comprehension. 182 well-chosen pictures, in two colors, as authentic as research can make them. 48 pages with full-color cover, shiny Kromekote over board. An interesting, easy way for the youngster to build a Bible vocabulary and learn Bible facts.

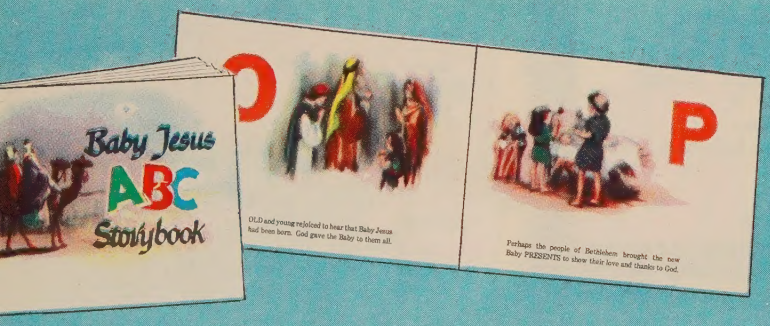
No. 3040 . . . . . **$1.00**



NURSERY LIFE OF JESUS

Beautifully printed in full color, the life of Jesus is simply told in picture and story form. Charming, large, page-size illustrations by Vera Kennedy Gohman opposite brief Bible narratives for mother or teacher to read make up this delightful book to be cherished throughout childhood. An ideal gift for birthday, Christmas, or any special occasion. For the church library, vacation school, etc. 48 pages, 6¾ x 9 inches, lacquered board cover.

No. 2090 . . . . . **$1.00**



BABY JESUS ABC STORYBOOK

Grand book to help teach children their ABC's because it associates the letters with the birth of baby Jesus. Illustrated in four delicately blended colors by Cecile Lamb, its large pictures are beautiful, original and different, and have special appeal for children. Appropriate gift for any time of year. Invaluable at home or Sunday school. 32 pages, 9½ x 7½ inches, with glossy Kromekote cover.

No. 2720 . . . . . **50c.**

THE STORY OF JESUS

Twenty-two best-loved stories of Jesus, illustrated by famous Bible paintings in full color. For children beginning to read, or younger, up to age twelve. 24 pages 7¼ x 10¼ inches. Full-color Kromekote cover.

No. 3183 . . . . . **50c.**

SING-A-STORY

11 songs about Bible children, with brief stories and large pictures. Story tie-ins between each picture and song, with Bible verse to be memorized. 24 pages in full color. Glossy Kromekote cover.

No. 3163 . . . . . **50c.**

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Mr. Castro Takes a Ride

Missionary Story of the Month

FEBC*

Pedro Castro, Filipino Christian, possesses a PM.—And he has shared his PM with as many as 3500 of the wild tribes in the remote mountain regions of Luzon in a single month.

Strapping his PM on his horse, he rides over mountain passes made almost inaccessible by torrential rains, and brings to many their first sight of a radio and their only gospel witness. He writes, "They would not allow us to stop the radio as long as we were with them."

He could not leave his only PM with them, for beyond were more tribes who had never heard.

WHAT IS A PM?

A PM is a Portable Missionary—a radio set pre-tuned to FEBC's powerful broadcasting station in the Philippines which broadcasts the gospel throughout Asia and the Far East 20 hours a day in 36 languages and dialects. FEBC is building and distributing these sets as rapidly as they are able.

$35.00 will build and "support" one PM six months.

Only days left to do the work of centuries.

This is the third in a series of announcements to inform the Christian public of the gigantic program of "saturating" the dark continents and the Iron and Bamboo curtain countries with the Gospel by means of FEBC's 8 powerful "world" transmitters.

Present expansion program calls for new equipment to increase effective radiated power from 82000 to 265000 watts so millions more may hear!

Cost of expansion program . . .	**$125,000.00**
Already received in cash	**36,754.81**
Balance urgently needed	**88,245.19**

FREE *MONTHLY NEWS OF RADIO TO ASIA'S MILLIONS.*

Mail coupon today!

* Far East Broadcasting Co. Inc.,
Box 1, Whittier, Calif.

Please be assured of my prayers for FEBC and the gigantic task she is undertaking to bring the Gospel to the millions by radio. I would appreciate receiving the FAR EAST BROADCASTER each month.

Name.....

Address.....

City.....Zone.....State.....

In This Issue

Volume 16 Christian Life Number 7

Merry Christmas to Your Church

GIVING GIFTS at Christmas is nothing new; screaming neckties and dainty hankies are pawned off yearly onto unwary relatives. But does the church ever receive gifts from its members? Several months ago, we asked that question.

We had heard of businesses urging gifts for the shop and office, and we had heard of family organizations promoting gifts for the home, but we had never heard of anyone boldly suggesting that Christians give gifts at Christmas to their churches and pastors.

We surveyed churches from coast-to-coast and were amazed at the results. Few churches ever received Christmas gifts although almost all had dire need for certain equipment.

So CHRISTIAN LIFE swung into action with another pioneer venture. Its success we leave with you. The complete gift section you will find on pages 33 to 50. If you have any suggestions which will make this project a growing success in future years, we would like to hear from you.

It's All in the Family

WE USUALLY don't worry about the denominational connections of our writers. To know that they have become children of God through faith in the blood of Christ is enough for us.

The authors in this month's table of contents, for instance, make an interesting study. They come from the Far West, Middle West, the East and the South and they work in all types of occupations. But more interesting is the fact that they represent more than a dozen denominations. Among our November writers are four different types of Baptists, Evangelical Free, Evangelical and Reformed, Evangelical Mennonite Brethren, Finnish Evangelical Lutheran, Christian Reformed, Primitive Methodist, Presbyterian, Four Square, Assembly of God, Salvation Army, Christian and Missionary Alliance and several independent groups.

We're quite sure that you won't find as large nor as diversified a group of writers in any other Christian magazine.

Another indication of CHRISTIAN LIFE's interdenominational interests is the annual Sunday School Contest, which is currently in progress. This year, as in previous years, evangelical churches from almost every denomination are entered. Some denominations sponsor their own contests to run concurrently with the International Contest. A look at the winners will tell you that the judges play no favorites. Last year, for instance, 20 different denominations were listed among the prize winners.

All of this attests to the approval which CHRISTIAN LIFE has been receiving from evangelicals of every denomination. To us, it means more than that. It means that through the years, God has been pleased to use CHRISTIAN LIFE as a meeting ground for true believers of all denominations and as a demonstration of the scriptural unity of God's redeemed children.

NEXT MONTH

What are you doing on Christmas Eve? Why not come along with CHRISTIAN LIFE next month on an all-night carol-sing?

If you're looking for a new way to present the Christmas story to your Sunday school class or youth group, you'll find help next month.

Tops in Books for '54 will be listed in the December issue. You'll also find an entire section on books.

All in all the December issue of CHRISTIAN LIFE is packed with help that you cannot afford to miss.

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Volume 16 Number 7

In your Sunday School are you **HOLDING** *your Intermediate (or Junior High) Pupils?*

This is the strategic age.

According to educators boys and girls of this age are ripe to receive the Gospel of Jesus Christ. Their minds are keener than ever before and they are emotionally ready to make the greatest decision of their lives.

That is why Scripture Press ALL-BIBLE GRADED lessons are so successful in reaching Intermediate age pupils for Christ. For the lessons are based on the sound fact that these pupils are coming of age mentally. They dread being considered childish, want ideas presented to them on a logical basis.

For the same reason, teachers using ALL-BIBLE lessons find exactly the help they need. They are shown how to take advantage of the physical characteristics of the age group, how to set aside the **teen-agers'** craving to be "important" by identifying themselves with the most important individual in the world — Jesus Christ, as Saviour and Lord.

Here's why departmentally graded lessons can best serve your Sunday School

The ALL-BIBLE curriculum provides lesson material based squarely on the Bible for every age — from the Cradle Roll through the Home Department. And it is graded the practical and proper way for successful Sunday School operation — for schools over 1,000 as well as for those under 100.

▲ With ABGS departmentally graded lessons, Scripture truth is presented so that it is understood at each age level.

▲ With ABGS departmentally graded lessons, opening program suggestions are presented which are heart-openers and introduce the lesson theme to be taught in each class.

▲ With ABGS departmentally graded lessons, substitute teachers may be prepared to teach any class within a department.

▲ With ABGS departmentally graded lessons, the Sunday School enjoys the full benefits of "grading" and at the same time the flexibility of a curriculum designed by educators to meet the needs of the Sunday School.

▲ With ABGS departmentally graded lessons, large Sunday Schools grow larger through the impetus of educationally correct material, Bible-centered in content, pupil-related in approach. At the same time, the smaller school is enabled to enjoy the benefits of the departmentally graded principle without confusion.

▲ With ABGS departmentally graded lessons, consideration is given to special days, such as Christmas and Easter.

Why not check over the material you are using and make sure you are reaching your Junior High pupils today?

You can be sure you are using the best possible tools with Scripture Press ALL-BIBLE lessons. The handy pocket-size pupil's book is designed especially for this critical, hard-to-please age. The teacher's manual provides the correct approach, based squarely on the Word of God, to reach the sensitive hearts of these pupils that must be won to Christ now. Topping off these is the colorful Sunday School paper, POWER. Its real-life stories of heroism and adventure speak right to the hearts of Junior High boys and girls.

Why wait longer? Write today for your free book describing these teaching materials.

hold your Junior Highs now

Before more Junior High pupils slip out of your Sunday School, learn how the famous ALL-BIBLE lessons can reach them for Christ. And the same fine material is available for all age groups. Your free book, "How Firm A Foundation," gives you full details. You are under no obligation. Simply check the blanks below, indicating your special interest:

I'm particularly interested in the following:
Firm Foundation_____, Cradle Roll_____, Nursery_____,
Beginner_____, Primary_____, Junior_____, Intermediate
(Jr. High)_____, Senior_____, Adult_____,
Home Department_____, Power_____.

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City_____ Zone_____ State_____

Church Name_____

Address_____

Position: Pastor_____, S.S. Supt._____, Dir. Chr. Ed._____,
Sec._____, Other_____ CLA-114

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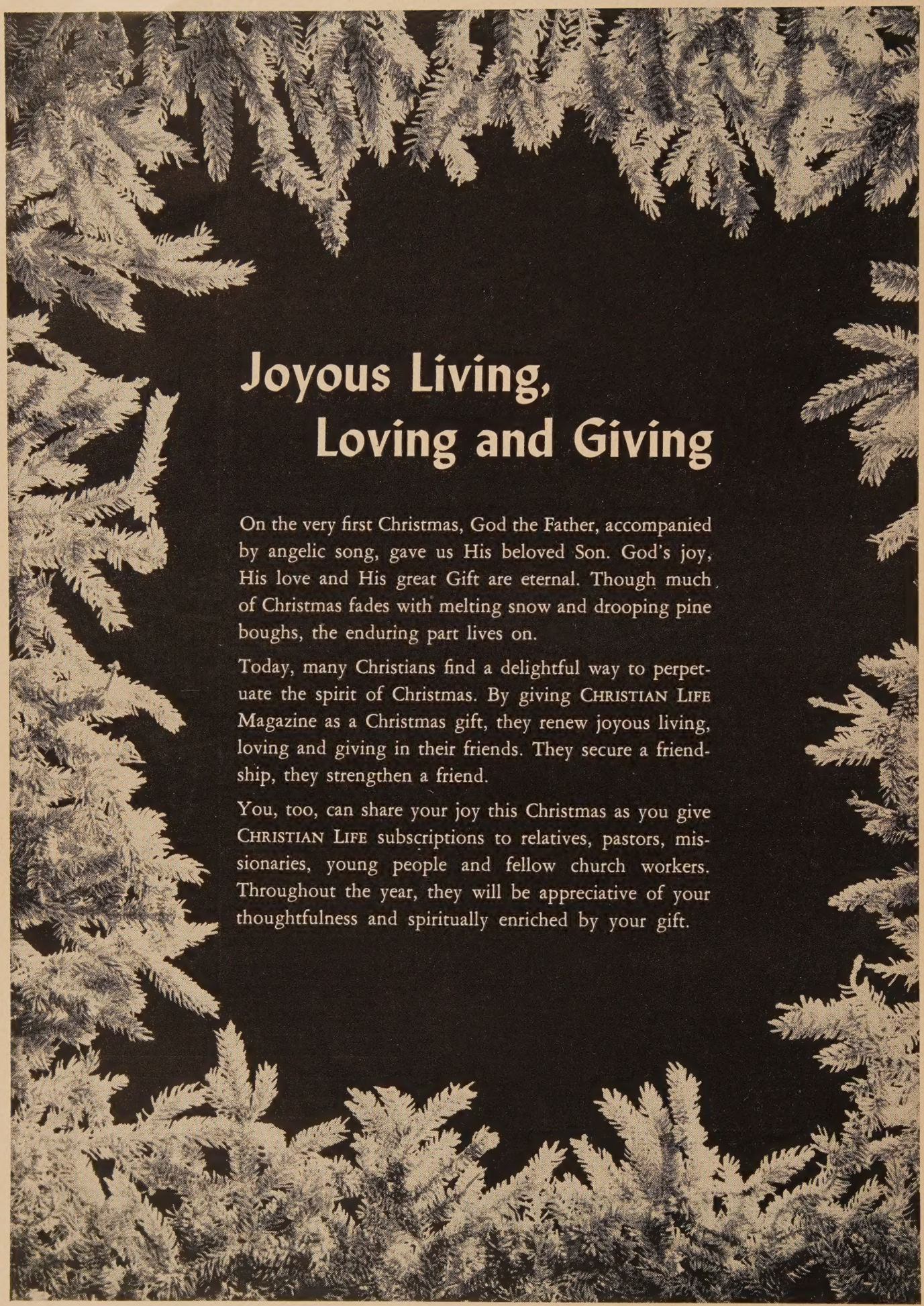

Joyous Living, Loving and Giving

On the very first Christmas, God the Father, accompanied by angelic song, gave us His beloved Son. God's joy, His love and His great Gift are eternal. Though much of Christmas fades with melting snow and drooping pine boughs, the enduring part lives on.

Today, many Christians find a delightful way to perpetuate the spirit of Christmas. By giving CHRISTIAN LIFE Magazine as a Christmas gift, they renew joyous living, loving and giving in their friends. They secure a friendship, they strengthen a friend.

You, too, can share your joy this Christmas as you give CHRISTIAN LIFE subscriptions to relatives, pastors, missionaries, young people and fellow church workers. Throughout the year, they will be appreciative of your thoughtfulness and spiritually enriched by your gift.

Don Hurst's home-made machine depicts men walking on life's road.

Push-button Preacher

by Pearl Eckberg

THE world has seen many unusual machines, but not many are as unique as the mechanical tableau of Don Hurst of Boone, Iowa. Not only is it unique, but it also has been the vehicle to lead many men and women to the Lord Jesus Christ.

A few years ago Hurst wasn't satisfied with what he was doing for the Lord. He felt God had something else for him. And one morning as he called upon the Lord, he seemed to see a broad road and multitudes going down toward a lake of fire. "The burden for lost souls was tremendous," he says.

Eleven months of tedious labor followed. Hurst worked with salvaged materials and tried to construct what God had revealed to him—the broad road and the multitudes. When completed, the tableau produced a mute warning that "the wages of sin is death."

The machine, six feet long and four feet wide, is a booth-like display operated by a salvaged washing machine motor. Along two endless belts move 45 cast aluminum figures. Coming out of a door, the figures travel one of two paths, the broad way or the narrow way. In addition, there are 30 stationary aluminum figures, all six inches high.

Along the broad way is a tavern interior. Some of the figures are dancing, others are sitting in a booth with beer glasses in front of them. A cigarette-smoking woman stands at the bar beside the bartender while another plays a slot machine.

The broad way passes a minister behind a pulpit, but the people go by and eventually fall into the Lake of Fire, demonstrated by a pit of simulated flames. Meanwhile, the narrow way passes an angel at the gate and goes to a place called Heaven, where a figure called "Father Abraham" clasps Lazarus to his bosom.

"The machine has never once gone wrong," says Hurst, "and God has used it to bring more than 50 people to Christ." Hurst has transported his mechanical display in a trailer to about 150 services in five states.

Conversions include eight Indians in one village where Hurst describes the Satanic opposition as "terrific." At the same service, the altar was crowded with backsliders reconsecrating their lives to God.

In another service a 16-year-old girl fled from the church under conviction, but finally returned seeking salvation. An entire community's prayers were answered in another service when one man surrendered to the Lord after viewing Hurst's display.

Hurst regrets, however, that he wasted 30 years of his life before getting into the business of soul winning. His salvation, which he credits to his mother's prayers, came when he was mining coal in the winter of 1936.

Hurst testifies, "God has a job for all His children and I'm convinced there's no greater job than serving Him." END

WHAT DOES

Westminster Films

STAND FOR?

The name *Westminster Films* stands for quality and perfection in the development of audio-visual materials. It stands for films with scope and design. It stands for films with a challenging message. It stands for maintenance of the highest standards in our craft. It stands for the ultimate in 16mm sound, color, sacred motion picture production. And we're happy to say, *Westminster Films* stands for a long list of satisfied clients, many of whom are already coming back a second time.

Producers of Quality Motion Pictures for:

NORTH AFRICA MISSION
BIBLICAL RESEARCH SOCIETY
AMERICAN INDIAN LIBERATION CRUSADE
EASTERN EUROPEAN MISSION
ORIENT CRUSADES
EASTER SUNRISE COMMITTEE, ROSE BOWL
MEMPHIS UNION MISSION
POCKET TESTAMENT LEAGUE
VOICE OF CHINA AND ASIA
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Star Ranch, Colorado Springs, Colorado

READERS WRITE

Violated Pastoral Ethics

"The Rumor" in your September issue was a well-written and interesting story, but I didn't like the characterization of the minister. To be shut up in his study with a girl of doubtful reputation four times in two weeks, for as long as four hours at a stretch, laid him open to suspicion. Certainly he could have arranged to have another person present for the interviews, preferably his wife. I would say that he violated an important principle of pastoral ethics. Ministers usually avoid even the appearance of evil in these matters.

Los Angeles, Calif. VIVIAN MCCLELLAN

Philip Turns in Grave

Your news item on Haile Selassie leaves me cold. It may be true that he holds evangelical beliefs and that his visit to this continent was not motivated entirely by "a desire to peddle coffee," but you failed to mention one significant fact. While he was in Mexico City he visited the shrine of the Virgin of Guadalupe, to which he gave a gift of fifteen thousand pesos (about $1,200) and personally placed a floral offering before the image of the "Empress of the Americas." In the light of this act, his lofty words of Christian profession in the United States Congress were mere eyewash. If, as you stated, Philip the evangelist "would probably have rejoiced" at the Ethiopian emperor's Washington speech, he would still more probably have turned over in his grave at this flagrant act of Mariolatry.

Mexico, D.F., Mexico ALAN C. WARES

Appropriation, Not Exertion

We thoroughly enjoy the contents of CHRISTIAN LIFE out here in Korea. A sincere thank you to Dr. Tozer and Dave Enlow for the straight to the point article on "Can Fundamentalism Be Saved?" At only one point do I question Dr. Tozer's analysis of our present-day dilemma. Must the "deeper life" experience come through a crisis? It undoubtedly can, as evidenced by the experiences of John Wesley, Charles Finney and others, but why should it be limited to a crisis? Some of the unhappiest Christians I have known were those desperately trying to have a "crisis," or to experience "an emotional second blessing," and were not satisfied that they had quite made the grade. I feel certain that these same Christians could have had just what they yearned for by quietly thanking God for His present-moment provision for "deeper Christian living," and right then rejoice in the blessings of it. The door to the "deeper life," as also to salvation, is faith, not feeling; appropriation, not exertion.

24th Infantry Div., Korea

HAROLD F. LEGANT
Chaplain (1st. Lt.)

* * *

Dr. Tozer might do well to get off from his easy chair or sofa where he is lolling back with his very critical face. He has not seen facts of the vigorous evangelistic zeal of the southern states, and of the deeply earnest evangelistic, missionary and Biblical zeal of the churches that have separated from the "modernist" sections. Has Dr. Tozer not heard of the Billy Graham meetings and how they have been blessed by God?

Ormond Beach, Fla. FRANK A. CLARKE

* * *

If fundamentalism is all that Dr. Tozer claims for it, why try to save it? Dr. Tozer condemns present-day fundamentalism which is supposed to be the best and cleanest side of denominationalism. Yet he can see no degrading or deteriorating element in overall denominationalism which is the mother of all that he condemns. Let Dr. Tozer and all others like him cleanse themselves from their sin of division and stand clear of and make a clean break with all denominational names and ties and then shall come to pass the long awaited answer to the high priestly prayer of our Lord Jesus.

Portland, Ore. HERBERT O. FAIN

Slips in Birnie Story

On behalf of my wife I want to express our sincere appreciation of your fine endorsement of her testimony and present ministry because we feel it will further advance the cause of Christ. However, I would like to call your attention to a few inaccuracies which somehow slipped into my wife's story.

Oakland, Calif. DAVID BIRNIE

■ *Sorry, the corrections are: 1. The spelling of Mrs. Birnie's name — B-I-R-N-I-E, not Birney. 2. Mrs. Birnie led strikes and riots for three and one-half years, not 25 years. 3. She was born Helen Wilson, not Demark.* —EDS.

Makes "Going" Rough

The "going" has been a bit rough since

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the article in CHRISTIAN LIFE with so many new materials coming and no one remembering the need for postage for remailing. I am sure the Lord will touch hearts to help with the postage if we are faithful in praying. Because of lack of funds I have about 100 pounds stacked here now, waiting to be mailed. The article left the impression that I send mostly to service men. That is erroneous. The work started through one of our soldiers during the war, but since early 1946 I have sent only to native pastors and missionary pastors.
Philomath, Ore. LA DEVA HAYGOOD

■ *"Parcel Post Missionary" (Dec. 1953) told of Miss Haygood's ministry in sending Christian literature to mission stations and service men.* EDS.

Courage of Joshua

You had the courage of Joshua when you gave that report on revival in the Congo (September). Too bad so many people are afraid of the Holy Ghost.
Warren, Me. RAYMOND D. KERMISTON

° ° °

Congratulations on your article on the revival in the Congo. You have made a great contribution to the understanding of the operation of the Holy Spirit.
Wilmington, Del. ARTHUR C. NORDIN

° ° °

I read with great interest the article entitled "Revival Falls in the Congo." CHRISTIAN LIFE is taking the lead in its field. I congratulate you on your fearless publication of what God is doing in these last days.
Youngstown, Ohio T. E. HOLLINGSWORTH
Pastor, Highway Tabernacle

Good News for Reader

I would like to express my gratitude for the fine services CHRISTIAN LIFE renders to today's Christians. I have felt its worth as a pastor, supplying me with up-to-date happenings around the world, as well as stimulating devotional helps. Through your publication I learned of Good News Productions and ultimately accepted the assistant director's position there.
Bozeman, Mont. JACK DABNER

° ° °

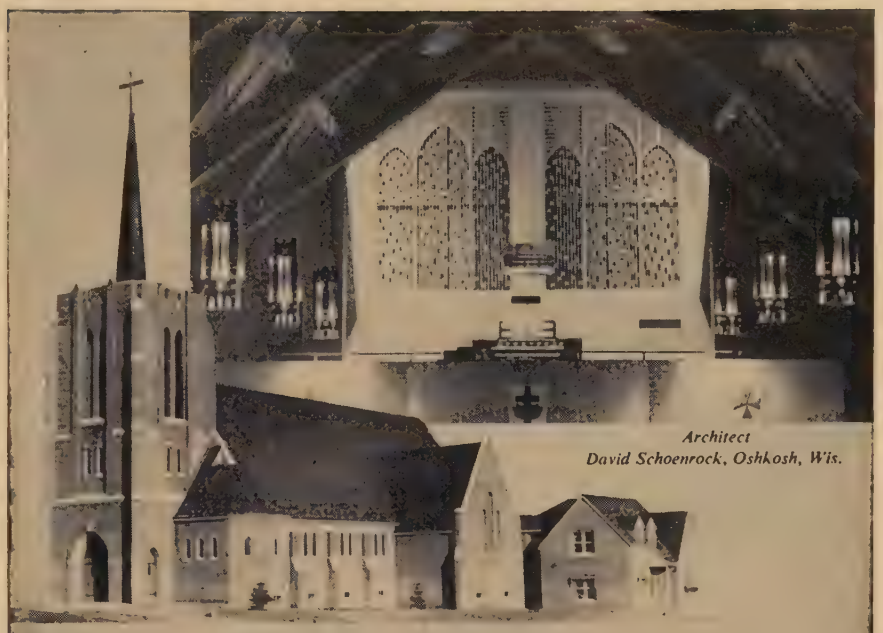
My husband and I enjoy CHRISTIAN LIFE. We have been taking three other magazines, and they are all expiring about the same time, and so we have narrowed our choice down to just two for the coming year. I love the fiction story each month and the news items, also the devotional helps and the Sunday school helps. When you come right down to it, I read almost everything.
Oxford, N. J. JEAN LINK

° ° °

Would feel sort of lost up here without your spiffy magazine.
Montreal, Quebec ESTHER BUSH

° ° °

I like CHRISTIAN LIFE an awful lot and hate to miss even an issue. It has been a great blessing to me, and many of my friends say the same thing.
North Hills, Pa. TEDDIE BUCHANS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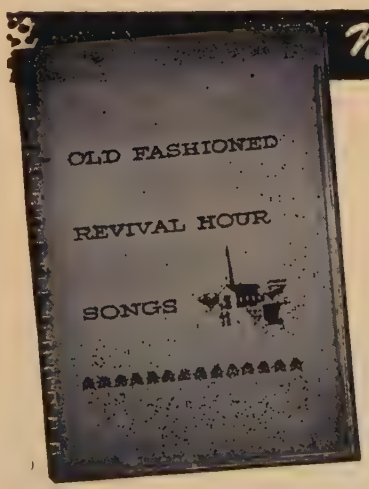

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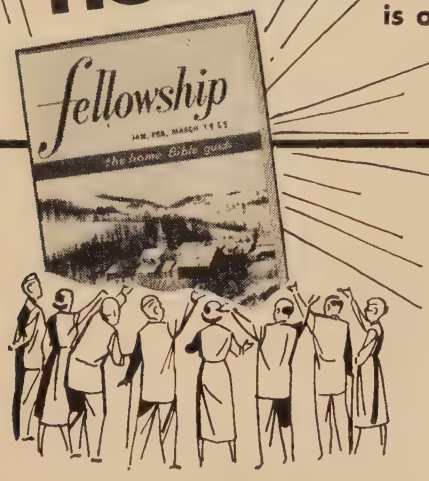

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Christian Life Evangelists

YOU can keep in touch with CHRISTIAN LIFE Magazine through the CHRISTIAN LIFE evangelists listed in this column. When they come to your area, you are assured of rich spiritual blessings from their ministry. During November they may be heard at the following places:

DOUGLAS ROE

Congregational Church, Harford, Pa., Nov. 7; New Monmouth, N. J., Nov. 14-21; Caton Baptist Church, Corning, N. Y., Nov. 28.

Fort Collins, Colo.

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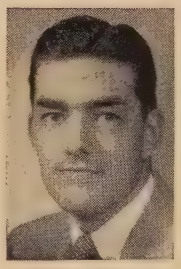


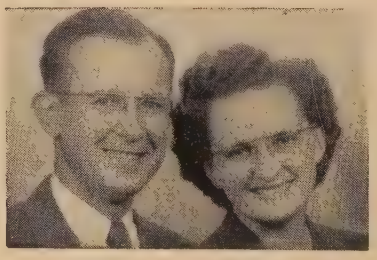
RALPH WILLIAMS

Christian Missionary Alliance Church, Westmont, Ill., Nov. 3-14; Oconto Gospel Tabernacle, Oconto, Wis., Nov. 17-28; The Alliance Church, Appleton, Wis., Nov. 30-Dec. 12.

Bible-character Impersonator.

Broadway United Presbyterian Church, Bellingham, Wash., Oct. 31-Nov. 5; First Presbyterian Church, Tacoma, Wash., Nov. 7-12; Hillcrest Presbyterian Church, Seattle, Wash., Nov. 14-19.

PAUL JACKSON



MR. AND MRS. LESTER PLACE

Immanuel Baptist Church, Auburn, N. Y., Nov. 2-7; Brooktondale Baptist Church, Brooktondale, N. Y., Nov. 9-14; First Baptist Church, Interlaken, N. Y., Nov. 16-21; Central Nyack Church, Nyack, N. Y., Nov. 23-28; The Alliance Church, Elizabeth, N. J., Nov. 30-Dec. 5.

Placement Service

CHRISTIAN LIFE's Placement Service, designed to assist Christians and organizations desiring to employ Christians, operates as a service to its readers. If you're seeking the Lord's place of service for your life, make use of the Placement columns.

To help cover cost of handling, there is a $3 charge for those inserting Positions Open ads, and $1 for those inserting items in Situations Wanted. A check or money order for the amount must accompany the order.

Then for those who find employment or employees through the service, the original payment should be duplicated.

In sending information, briefly state your qualifications and fields of interest. Ads will be listed under a box number; all replies will be forwarded to you.

Positions Open

Female

Typists — Several good positions for billers, stencil-cutters, transcription clerks, and writers of sales letters. Sunday school publ. in Chicago. Excellent program of benefits free; opportunities to advance. **Box N-348**

Urgent need for a librarian and secy. at Union Biblical Semny. in India. Interdenominational school training Indians for leadership and pastorates. **Box N-390**

Bookkeepers — Learn to operate bookkeeping machine, or use your skill, plus typing, in Customer's Service Dept. Christian publ. in Chicago. Fine program of benefits free; merit increases each six months. **Box N-350**

Secretary for Christian missionary organization. West Coast. **Box N-352**

Salesperson with Christian Education background. Good opportunities to advance. Sunday school supply store in Chicago. **Box N-354**

Executive Secy. Excellent position for mature, alert woman; has good memory; some background in publishing, graphic arts or writing-editing; thorough knowledge of Sunday school. Benefits free. Chicago Christian publ. **Box N-356**

Male

Christian young man — keyboard musician preferred — typist if possible. For large tent summer meetings and missionary work during winter months in Jamaica. Nondenominational work. **Box N-358.**

Long Island, N. Y. Area: Music Dir. Direction of choir in morn. and eve. Give complete resume — exp. qualif. and salary expected. **Box N-360**

Office mgr. who can take occasional speaking engagements. Exp. Christian worker in good health, energetic, free to travel. Church visitation, evangelism. Give resume of qualif. and refs. Must live near Metropolitan N. Y. **Box N-362**

Negro band director to teach in southern industrial school. Pleasant working conditions. A real opportunity. **Box N-364**

Teacher or supervisor of boys' dorm in train. school in north Fla. Preferably single. Real oppor. for witnessing. State qualifications. **Box N-366**

Both

Aircraft rubber and plastic parts mfg. in New Eng. interested in receiving applications from people with exp. in rubber and plastic molded parts. Lab., production, maintenance, sales office. Send complete resume. **Box N-368**

Christian caseworker. Professionally trained. Prefer exp. Placement of children for foster care and adoption. Good salary. Excellent oppor. for Christian service. Immediate opening with Evangelical Welfare Agency. **Box N-370**

Michigan Methodist Church wants spiritual young couple or single person for full-time youth work and parish visitation. Prefer office or music training. **Box N-372**

Christian couple needed to take charge of restaurant in N. J. Prefer those who have exp. in cooking and serving food. Restaurant opened two months ago. **Box N-374**

Teacher urgently needed in Spanish Dept. at Rio Grande Bible Inst. in Texas. Must have own support. **Box N-376**

Missionaries for Jewish mission in Southern Calif. Consecrated Christians with burden for souls. Exp. in Jewish mission work helpful. House to house visitation, street meetings, preach. **Box N-378**

Couple for Christian organ. in South. Calif. Exp. as janitor, gardener and maintenance. Wife to help in cleaning and able to cook on special occasions. Apt. furnished. **Box N-380**

Executive Asst. for missionary organ. in South. Calif. Capacity for detail work and ability to manage office and personnel essential. **Box N-382**

Advance agent for missionary organ. in South. Calif. Set up interdenominational meetings in churches in U.S. and Canada. **Box N-384**

Capable writers with good Bible background to aid in producing Sunday school and/or Vacation Bible School lessons; also visual aids. Teaching exp. and knowledge of Christian Ed. helpful. Excellent oppor. in Chicago. **Box N-386**

Asst. Dietition, first cook or chef. Christian college, fair wages, hospitalization and group insurance. Good retirement plan. **Box N-388**

Situations Wanted

Female

Christian lady interested in T.V. work — putting on a program of Christian pictures drawn as inspired by the Holy Spirit. Scriptural and fundamental — mostly on salvation. Have name, theme song and slogan. **Box N-435**

Christian with A.M. in History: B.S.I.L., 22 yrs. library exp. desires position in East or Southeast. Prefers small college or public library. Conservative Presby. **Box N-437**

Two consecrated, single, Christian ladies with 16 yrs. exp. in home mission work, desire full time service. Singers and musicians, piano, accordion, trumpet and trombone. Also children's workers. **Box N-439**

Christian lady desires new position with Christian organ. 6 yrs. bkp. exp., full charge, trial bal., accts. pay. & rec., including 3 yrs. Credit Union bkp., 8 yrs. asst. paymaster in dept. store. Acctg. knowledge also. **Box N-441**

Christian nurse and teacher, Bible school grad., desires position leading to missionary work among youth of India. Willing to travel alone or with party. Early thirties. Active S.S. and youth leader. **Box N-443**

Free Lance commercial artist desires to do sketches, adv. drawings, etc. for printers, Christian advertiser, etc. which can be done at home. Also interested in addressing cards or envelopes by hand. **Box N-445**

Christian lady desires work at home addressing letters and cards on typewriter or by hand. **Box N-447**

Christian Writer's Journalism grad., grad. of corresp. course on article writing from SMU, will ghost write your articles, direct mail, display advertising, house organs, radio and film scripts, and papers for clubs and societies. **Box N-449**

Christian lady desires work addressing cards or letters at home on typewriter or by hand. **Box N-451**

Christian housewife, 27, interested in typing or other work at home — reports, tabulated numerical or straight typing, envelopes, cards, etc. Will also address in longhand. 8 yrs. office exp., mostly typing. **Box N-453**

Practical nurses, ages 30 and 32, desire positions in Christian hospital. Finished 18 mo. trng. in hosp. and have worked in hosp. for past 5 yrs. Born-again Christians. **Box N-455**

Christian lady, 34, desires clerical pos. in Bible book store or similar work. Bible school trng. Exp. in DVBS, Scrip. Memy. work and S.S. teach. Prefer Southwest. **Box N-457**

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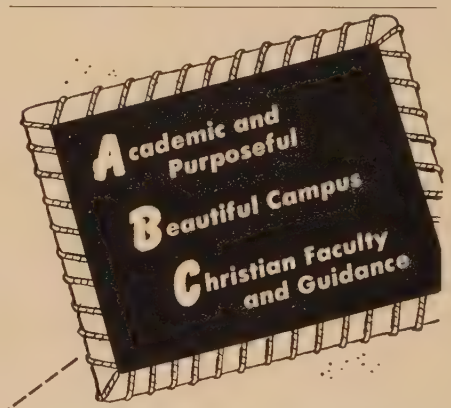

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Teacher with B.A., two yrs. teach. exp. and a year's attendance at Christian college, desires teach. position in elementary school. **Box N-507**

Male

Evangelist now booking meetings for fall and winter. Live messages from the Living Word. Ordained minister — evangelical and fundamental Bible preach. and teach. **Box N-459**

Christian aircraft maintenance dispatcher for leading airline 6 yrs. desires change. 2 yrs. coll., private pilot's license, 3 yrs. airplane mech. exp. Anything considered; prefer outdoor work. Age 29. Married; two children. **Box N-461**

Ordained Evang. Meth. minister desires full-time charge with any Bible-believing, fundamental church. Any location. Good refs. Phila. Bible Inst. grad. Married, one child. **Box N-463**

Writing opportunity with evangelical publication, country newspaper, or other publication desired. Prefer West. **Box N-465**

Fundamental Christian, 30, with univ. degree and professional exp. in stage, screen and radio dramatics, desires position with studio producing Christian films. **Box N-467**

Gideon and Christian business man who has been employed as clerk-auditor for a 150 room hotel desires change. Operated N.C.R. #2000 bookkeeping machine. Married, no children. Any location. Good health; age 51. **Box N-469**

Farm mgr. interested in working with Christian farm owner. Member of Amer. Soc. of Farm Mgrs. Former supt. of College Agronomy Farm. **Box N-471**

Young man, 31, desires position with Christian firm. Grad. with B.S. degree in Business Administration. 7 yrs. exp. in cost accounting. **Box N-473**

Pos. with Christian organization desired. High school grad. Previously owned grocery bus. Able to adjust to any type of work. Any location. Will make financial sacrifice now if future proves an incentive. **Box N-475**

Christian, 34, desires full-time work as maintenance man. Knows electricity, plumbing, heating and some carpentry. Prefer work in Christian organ. — camp, motel, school, etc. Married, 2 child. Refs. **Box N-477**

Pastor must move to lower altitude. Desires fundamental church. Bapt. minister for over 15 yrs.; preacher over 20 yrs. Five in family. **Box N-479**

Christian exec., 59, with exp. in bus. admin., includ. supervision of finance, acctg., costs, purchasing, corresp. etc., desires to serve the Lord in some such capacity in Christian organ. Exp. as lay pastor and Bible expositor. **Box N-481**

Bapt. minister, Scottish, with degrees in Psychology and Bible, seeks change. Exp. in social and institutional work. In present pastorate several years. Family musical. **Box N-483**

Bible school grad, 27, desires position as pastor or asst. pastor in fundamental church. Bapt. background. Wife graduate also. Two children. **Box N-485**

Licensed Bapt. preacher, 29, desires full-time pastorate. 1½ yrs. exp. as part time pastor of independent Bible believing church. Anywhere the Lord may lead. Two child. **Box N-487**

Grad. of Bible school and college, B.A. in Bible and Theology, desires pastorate in small church in East — any denom. Exp. in Bible clubs, song leading, camp work. Age 41; single. Was supply pastor 1 yr. **Box N-489**

Pastor, 35, B.D. and B.A. degrees from college and semny., desires new pastorate or evangelistic work. Missionary Bapt. Present pastorate 10 yrs. Does evangelistic work each year. Prefer Bapt. or non-denom. church. 3 children. **Box N-491**

Fundamental Bapt. man interested in pos. as Director of Christian Ed and youth work. Public high school teach. exp. Christian univ. grad. Age 33, married, 4 children. **Box N-493**

Ordained minister of fundamental faith with several years pastoral exp. desires a teaching position in a Bible school. **Box N-495**

Christian, 30, desires pos. in administration or promotion or both in fundamental Christian children's home. A.B. degree and grad. trng. and exp. in social work and children's inst. Some semny. trng. Wife is exp. also. Any location. **Box N-497**

(Continued on page 76)

CHRISTIAN LIFE PROFILE

Little-known Leader Comes to Light

New President of Rotary, International Developed an Enterprise for God.

NEW president of Rotary, International for its 50th anniversary year is from Rotary's oldest club — Chicago Businessman Herbert J. Taylor. Significant to evangelicals is the fact that Taylor is a born-again Christian whose life is wholly dedicated to God.

Fulfilling a promise he made to God, Taylor turned a collapsing cookware business into a two-million-dollar enterprise — then quietly began to give away his interest in it.

As a result he is today what an evangelical leader terms "one of the most influential, though virtually unknown, men in evangelical Christian circles."

The list of Christian projects in which he has had a hand reads like a directory, and he has been for 30 years a driving force in Rotary.

Back in 1932, though barely out of his twenties, Taylor was already a highly successful businessman. After working his way through Northwestern University, serving a stint in the Navy during World War I and experimenting in the oil business in Oklahoma, he joined the Jewel Tea Company, becoming a vice-president in four years.

Then he was called upon to help with the liquidation of the failing Club Aluminum Company. Despite a half-million dollar indebtedness the company appeared to have promise.

So he became president of Club Aluminum at a salary of $6,000 a year — sinking $6,100 of his own money into the firm. Starting out peddling pots and pans door-to-door, he gradually put the company on its feet. The last debts were paid in 1940.

It was during those struggling years that Taylor formulated and put into practice the now famous "Four-Way Test," the result of his conviction that Christian principles should be practiced in business as well as in every other area of human relationships. He eliminated exaggerated claims in company advertising and put his personnel and business relations on a friendly basis.

The test is simple: "1. Is it the truth? 2. Is it fair to all concerned? 3. Will it build goodwill and better friendships? 4. Will it be beneficial to all concerned?"

TAYLOR

The success of the formula in Taylor's life and business attracted the attention of trade associations, service clubs and educators. The little blue and gold plaques bearing the test found their way into businessmen's offices, legislative halls and schoolrooms all over the world. Rotary, especially, boosted the use of the test. Last June Taylor signed over the copyright to Rotary, International, which is promoting the use of the test as a golden anniversary year project.

But as Club Aluminum Company grew, few people knew that Taylor was unobtrusively shifting his stock in the company to the Christian Workers Foundation, which he set up in order to better work for the Lord.

In the years that followed, Taylor played a large part in the establishment of the college campus organization, Inter-Varsity Christian Fellowship, in this country, serving as chairman of the board of directors for the first ten years. He helped in the research which led to the founding of Young Life Campaign, a Christian organization for high school students. Later, through the Christian Workers Foundation, he pioneered in the launching of the ranching program of the Campaign by purchasing and turning over to the organization Star Ranch at Colorado Springs.

Meanwhile, Taylor was instrumental in helping to launch a Christian Service Brigade for boys, the Pioneer Girls organization and the evangelistic movement, Christ for America. His more recent interest is Child Evangelism, where he was instrumental in launching Child Evangelism National. Today he chairs the national and international Child Evangelical Fellowship committees.

Taylor has always maintained an interest in the National Association of Evangelicals, and many other groups have benefited from his wise counsel.

In fact, his wisdom and enthusiasm rather than his checkbook have played the most important roles in Taylor's influence. "He is not a *typical* philanthropist," says someone who has worked closely with Taylor on the Christian Workers Foundation. "His greatest contributions are his time and his integrity."

During World War II he was the vice-chairman of the U. S. War Department Price Adjustment Board. Before his election to the world presidency of Rotary, he served as club president, district governor, director of Rotary, International and vice-president.

Taylor's philanthropic and civic activities have not made the headlines. This is how he wants it.

As teacher of a Sunday school class of teen-age boys for 25 years, he has led many to Christ. Though he is not an orator, he has a way of stating eternal truths simply and effectively so that young people understand.

Herbert J. Taylor is not a wealthy man — in the accepted sense of the term. He has given his money away. His wealth consists of more lasting things — and it is laid up in Heaven.

NEWS — Continued on page 55

- ★ **Foes of Horror Books Score Victory.**
- ★ **Missionary Reports from Guatemala.**
- ★ **"Nation's Wickedest City" Refuses Graham.**
- ★ **Southern Presbyterians Resist Merger.**

Today's Greatest Single Need

1954 Editorial Platform

1. **Foster strong Christian family life.**
2. **Strengthen and develop Sunday schools and Christian education on every level.**
3. **Promote missionary vision and action by on the spot reporting of world missions.**
4. **Counteract 20th Century tensions with Christ controlled living.**
5. **Stimulate consistent and effective Christian citizenship.**

THE other day we were talking with a missionary just returned from the Orient. Like most missionaries, he was apprehensive at the advance of Communism. At the same time, he rejoiced at the blessings of the Lord on his and other fields. We discussed some of the needs on the mission field: more men missionaries, more prayer at home for the work of missions, more funds for better equipment and additional missionaries.

Then we asked, "What is the single greatest need on the mission field today?"

The missionary paused. Then he said quietly, "It is none of these things we have been talking about."

"What is it then?" we pressed.

"The greatest single need on the mission field today is for the demonstration of the power of God in the lives of believers," he said simply.

The more we have thought about this plain statement by a missionary, the more it appears to us that this is the crying need of the hour — for the home front as well as the mission field.

A few months ago, a well-known evangelist was talking of the success of his recent meetings. A number of churches had cooperated in city-wide evangelistic meetings. The spirit had been fine; attendance good.

"How about conversions?" we asked.

The evangelist hesitated. "There were some," he said, "but there should have been more."

In talking with pastors and evangelists across the country, we get the same reaction. For today, as never before in this generation, religion is a popular subject. Whatever the reasons may be, the world appears to be turning to the spiritual as a possible solution for the dilemma in which it finds itself.

There is only one answer. There never has been more than one answer. That answer is Jesus Christ. For it is He who demonstrated power over sin and the forces of evil by paying the price for sin, then rising from the dead triumphing over it.

It makes no difference what church or denomination to which we belong. One of the greatest thrills that comes to us today is to see a life transformed by the power of God. Businessman, bum, housewife, actress or schoolboy, the same God has worked the miracle of regeneration in persons from all walks of life.

Millions today — as they have in all ages — bear witness to the fact of the new birth through faith in Christ.

What we who have experienced this tremendous transition must now remember is that today — as always — those who are still lost demand visible evidence of us that the new life of which we testify is worthy of their consideration.

No request could be more logical.

The early disciples realized this, and the Book of Acts records the results. Paul actually spells out the principle. "And I, brethren, when I came to you, came . . . in demonstration of the spirit and power" (I Cor. 2:1, 4).

Yet when talking to unbelievers, how often are we mocked by the statement, "If he is a Christian, then I don't want to be one."

The point we must remember is that the same power of God that worked in our lives to change our direction from hell to heaven now is capable of working the works of righteousness.

Clearly the responsibility is ours; so also is the ability through the indwelling Holy Spirit. For the Word of God plainly tells us, "His divine power hath given unto us all things that pertain unto life and godliness."

Then let us remember that to the natural man who cannot discern spiritual things, this transformation will be measured in terms of natural things which he can discern. He admits that he will occasionally lie, if it will prove to his advantage. But he will not expect a Christian to lie — even an innocent lie — if the Christian life has anything worthwhile to offer. Neither will he expect the Christian to be discourteous or unkind.

Nor will he expect the Christian to drive with one eye on the rear mirror so that he can cut down his speed to within the law should a police car hove into sight.

These are the practical aspects of Christianity to which we give mental assent. And these are the characteristics which make the non-Christian acknowledge that Christianity has something worthwhile.

Let us be sure that we demonstrate these evidences of a working faith in Christ, remembering that, "It is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13).

This is the beginning of the demonstration of the power of God in believers today. The ultimate potential can only be realized when the power of the Holy Spirit is manifested as clearly now as it was in the miracle-packed days of early Christianity.

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Two elderly Jews search the Scriptures while they wait for food and clothing at the Hebrew Evangelization Society Mission in Palestine.

At 95 years, this Jewess reads the Bible for the first time. This Bible, and thousands of others, has been made possible through the prayers and gifts of Christian people who take seriously the promise: "I will bless them that bless Israel."

CAN THE JEWS BE REACHED WITH THE GOSPEL?

For centuries the Jew has been persecuted. This suffering, together with the centuries of Jewish tradition, has built a wall around his heart until today there is a great distance between the Jew and the Christian, and a lack of understanding on the part of both.

As for Christ—the Jew thinks of Him only as the Gentile's God.

Because of this separation, most Christians have found it difficult to reach the Jew with the Gospel of Christ and often give up the task as "impossible."

But Jews *can* be reached! Jews *are* turning to Christ and accepting Him as Messiah! The long years of persecution have created a hunger for peace in the Jewish heart and this hunger is the Christian's greatest challenge today!

RADIO, THE OPEN DOOR TO JEWISH HEARTS

The Hebrew Evangelization Society, through the voice of Dr. Michelson, a converted Jew, for 25 years has been preaching Christ to the Jew. He now is on about 40 radio stations, 7 days a week from coast to coast in the United States and Canada.

A NEW TESTAMENT IN THE HANDS OF EVERY JEW

The Hebrew Evangelization Society is carrying on a world-wide campaign to place a New Testament in the hands of every Jew. If you have a Jewish neighbor, or work with a Jew in the office or factory, this Society will send you free of charge a Testament to present to him.

WORLD-WIDE MISSIONS "TO THE JEW FIRST"

This society supports about 30 missionaries ministering to Jews in Palestine, France, Germany, England, Roumania, Australia, United States and Canada.

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Christian Life

The holiday means more than a 'Thank You;' for if the heart is moved, so is the hand.

Accompaniment to Thanksgiving

by Victor Wierwille

THANKSGIVING is not new; it is as old as history. Long before the Pilgrims landed in America, thanksgiving was practiced; for when man is in tune with his Creator and Provider, he desires to give thanks.

The giving of thanks can be traced back to the dawn of human history. At that time every thanksgiving was accompanied with a gift by the one who gave thanks. Never was it only from the lips; it was always accompanied by some expression of the hand indicative of the heart.

In the Old Testament, the first thanksgiving mentioned is the vegetable offering of thanksgiving (Gen. 4:3). There is the thanksgiving offering accompanied by the sacrifice of the firstling of the flock (Gen. 4:4), the thanksgiving of the burnt offering (Gen. 8:20), the thanksgiving of the sacrificial meal (Gen. 31:54), and the thanksgiving of the drink offering (Gen. 35:14).

The footsteps of progress of men and nations have been marked by various forms of thanksgiving. The greatest day of thanksgiving mentioned in the Old Testament is that commemorating the passover, the deliverance of the Children of Israel from the enslaving bondage of Egyptian taskmasters.

Despite the many occasions on which men gave thanks and various forms of thanksgiving which they practiced, five sacrificial acts seem to recur as an accompaniment to Old Testament thanksgiving.

These five acts are: 1. Presentation of the sacrifice at the door of the sanctuary by the offerer himself as his personal act. 2. Laying on of hands. The offerer placed his hands on the victim's head, thereby dedicating it to God and making it his own representative and substitute. 3. Slaying the animal by the offerer himself, who thus symbolically accepted the punishment due for his own sin. In later years the priests slew the animal. 4. Symbolic application of the blood. The priest sprinkled it on the altar. In specified cases, part of it was put on the offerer, or it was sprinkled before the veil of the sanctuary or carried into the holy place or even into the holy of holies. 5. Burning the sacrifice on the altar or burnt offering.

In the New Testament, thanksgiving is never depicted as a day, but as a manner of life, a moment by moment thanksgiving expressed in thankfulness.

The custom of thanksgiving in our American way of thinking and doing has somewhat of a biblical background, but other reasons are involved too. It is not solely a religious ceremony, the thanksgiving of one race, but the united thanksgiving of a diverse, yet unified peoples of a nation.

On Dec. 21, 1620, 102 persons, including 41 men landed on Plymouth Rock. Several years before, many English families had fled to Holland because of religious persecution. In Holland they worshiped God according to the dictates of their hearts and came under a national thanksgiving day observed by the Dutch in commemoration of their victory over Spain in 1575. For ten years, the Pilgrims observed thanksgiving day with the Dutch.

The great famine in Holland and persecution in England induced the Pilgrims to set sail for the new land. On Dec. 21, 1620 this small band of determined men and women docked on the North American continent. After great hardships during the long winter

(Continued on page 92)

Thoughts on Thanks

According to the Word of God, we should be THANKFUL . . .

. . . to Christ Jesus our Lord — *I Tim. 1:12*

. . . in the name of Christ — *Eph. 5:20*

. . . in behalf of ministers — *II Cor. 1:11*

. . . in private worship — *Dan. 6:10*

. . . in public worship — *Ps. 35:18*

. . . in everything — *I Thess. 5:18*

. . . upon the completion of great undertakings — *Neh. 12:31*

. . . before taking food — *Acts 27:35*

. . . always — *Eph. 1:16*

. . . as a remembrance of God's holiness — *Ps. 30:4*

. . . for the goodness and mercy of God — *Ps. 106:1*

. . . for the gift of Christ — *II Cor. 9:15*

. . . for Christ's power and reign — *Rev. 11:17*

. . . for the reception and effectual working of the Word of God in others — *I Thess. 2:13*

. . . for deliverance through Christ from indwelling sin — *Rom. 7:23-25*

. . . for victory over death and the grave — *I Cor. 15:57*

. . . for wisdom and might — *Dan. 2:23*

. . . for the triumph of the Gospel — *II Cor. 2:14*

. . . for the conversion of others — *Rom. 6:17*

. . . for faith exhibited by others — *Rom. 1:8*

. . . for love manifested by others — *II Thess. 1:3*

. . . for the grace bestowed upon others — *I Cor. 1:4*

. . . for the zeal exhibited by others — *II Cor. 8:16*

. . . for the nearness of God's presence — *Ps. 75:1*

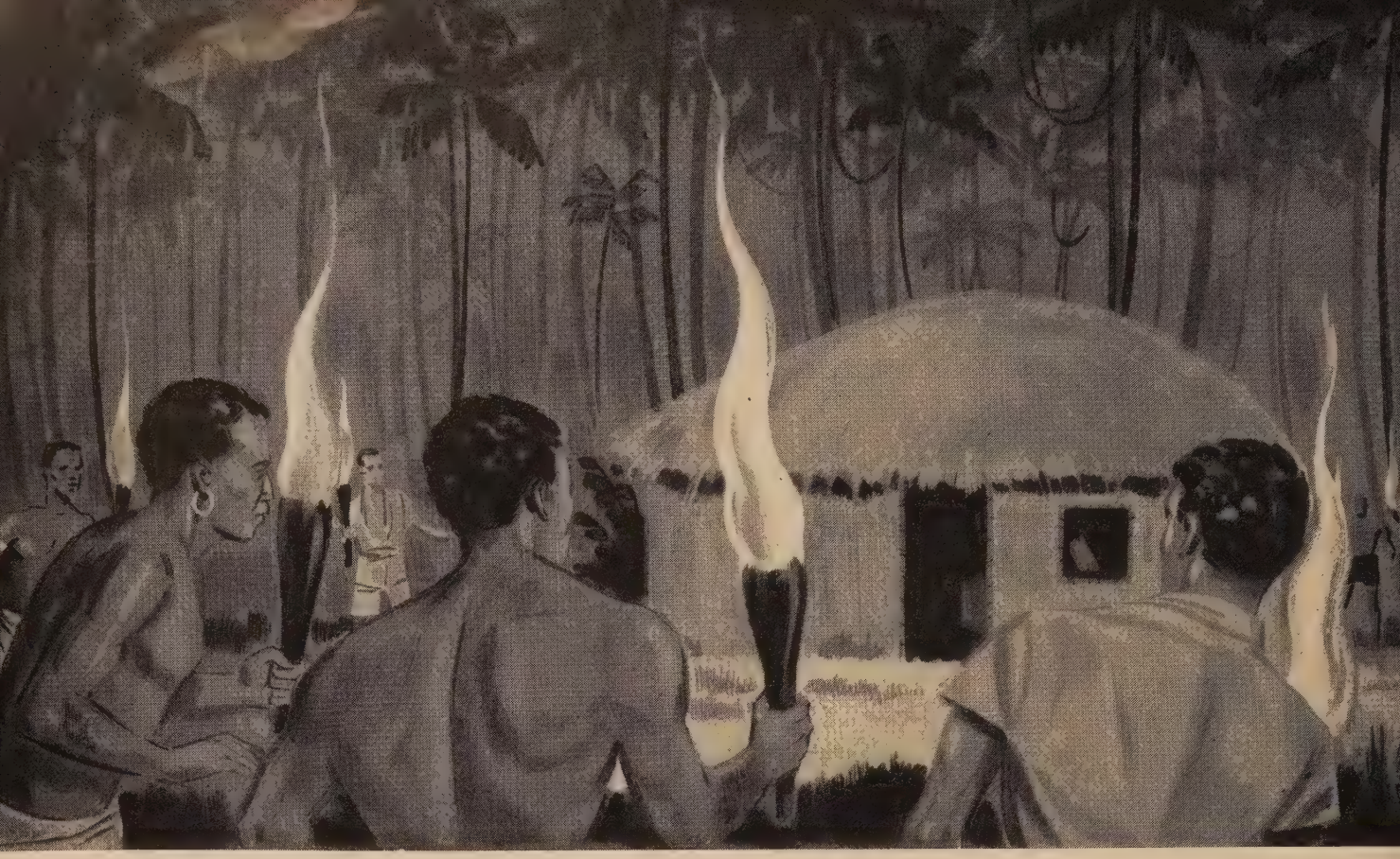
. . . for willingness to offer our property for God's service — *I Chron. 29:6-14*

. . . for the supply of our bodily wants — *Rom. 14:6, 7*

. . . for all men — *I Tim. 2:1*

. . . for all things — *II Cor. 9:11*

Thanksgiving should be accompanied by intercession for others *(I Tim. 2:1)*, prayer *(Col. 4:2)* and praise *(Heb. 13:15)*.



RAINBOW OVER THE CONGO

The rebellion against the new chief grew rapidly; the Mbaxi tribe would not obey the son of a slave who ignored evil spirits and the witch doctor.

Part two of a two-part serial

SYNOPSIS

Chimbu, new chief of the Mbaxi tribe, met with nothing but trouble. His subjects didn't approve of the palace he built for his wife, Lubeme; they held him responsible for the almost fatal injuries of Soxi, nephew of one of his guards; and they ridiculed his belief in the Great God. But when the sub-chief told him, "Mvunji says you are the son of a slave, and the people will not listen to the words of a slave," Chimbu was filled with panic. Had his God turned against him, too?

"I AM the son of a slave," Chimbu repeated. "My grandfather owed a debt he could not pay, so one day when my father was a boy, he gave him to the man he owed. My father's master was a kind man. Later he bought a wife for my father and sent me to the mission school with his own children. After he became a Christian, he gave my father his freedom."

The silence was so sharp it cut Chimbu's heart. He looked anxiously at Hebu hoping to see some spark of friendship, but Hebu turned his face away and did not speak.

"The white people who appointed me chief of your tribe do not look at a man's birth, but at the man himself," Chimbu said.

Hebu did not look up, but continued to work on his net. Finally Chimbu left and trugged wearily back to his capital.

Chimbu wanted to make Mvunji his friend. But when he approached Mvunji's hut, the basket weaver became extremely nervous.

Chimbu sat beside him in the shade of his hut. "Little Paul has outgrown his basket and must have another." He frowned at Mvunji's trembling hands. "My son sleeps in a basket with a mosquito netting over it to protect him from the flies."

Nearby stood one of Mvunji's children, scrawny with gray skin and red puffy eyes.

Chimbu looked at the child's swollen lids. "My Paul had sick eyes like that."

Mvunji's fat hands shook until he couldn't work on the basket he was weaving.

Chimbu continued, "There is medicine left in the bottle the white man gave me. I will send it over by a runner and you may put it in your son's eyes. Then I will pray to the Great God for your son."

That evening Hebu came to the palace. He was trembling until his teeth chattered. His eyes were wild, his voice a screech.

"Jako the witch doctor is very angry. He heard you tell Mvunji that the white man's medicine is better than his magic."

"My son is well. Isn't that proof?"

Hebu plunged on. "Jako says because there is an army of white men protecting you, no black man dares harm you, but if you die by black magic, no one can be blamed. He is calling together all the witch doctors in the tribe. They are plotting evil.

Chimbu's stomach muscles tightened. "Why do you tell me this?"

"Because you must leave. Great evil

by Billie Avis Hoy

Hebu walked to the door, paused and turned. "If your God delivers you, I will take my wives and children to the mission." He took a deep breath that made the wart on his nose shake, and plunged on. "I will burn my god of wood and stop giving food offerings to the spirits." He patted the little skin bag hanging around his neck. "I will no longer buy strong medicine from the witch doctor to keep away the evil spirits. I will put my trust in your God." With that he disappeared into the darkness.

"Chimbu." Lubeme was standing close beside him, her eyes wide, her breath coming up hard. "The witch doctors know many tricks. They can do us harm and make it look like black magic."

As Chimbu slipped an arm around her trembling shoulders, a dry hard knot formed in his throat.

"I love you and little Paul," he assured Lubeme. "But God sent us to the Mbaxi tribe. He has promised to go with us—to the end. Do you think he would go with us if we fled like scared monkeys?"

She did not answer but stood rubbing a finger over the baby's soft cheek. Then she pressed her face against his kinky hair, and her shoulders shook with sobs.

Chimbu picked up his Bible. "Come and sit beside me." He motioned her to a stool. "We are not the first ones to face the anger of unbelievers. Others have faced great trouble and were delivered by God."

He read stories that had thrilled him as a child—Daniel, Abraham, Paul.

When the first gray streaks of dawn appeared over the forest, he closed the book and suggested they sleep.

The next day the warriors who guarded the palace had disappeared and left Chimbu and Lubeme to the mercy of the witch doctors.

As Chimbu went into the forest to pray that morning, he took the path that led to Mvunji's village and slipped into the forest. Sitting on a log, he breathed deeply of the fragrance of wild coffee. Little flecks of light drifted through the branches interlocked overhead, making a pattern of light and dark. Ants crept from the dank foliage to torture his feet and legs while flies buzzed around his head. Here, Chimbu will come upon the whole tribe because of you. You will die, then many black men will die, for the white soldiers will storm into the jungle with their guns and avenge your death. Go, go, go." His voice rose to a scream.

Chimbu tried to smile but his lips were stiff. "My God will protect me," he said stoutly.

As he spoke he saw Lubeme grab up the baby and hold him close. Her eyes were wide, her bottom lip trembled.

"Will you leave?" Hebu begged most desperately. Before Chimbu could answer, he added in a low whisper, "I will help you escape. I will take you across the swamp in a canoe. From there it is only one day's walk to a road many white men use."

Chimbu watched Lubeme's arms tighten around their child; he saw the pleading in her eyes as she looked at him. He thought of Mvunji spreading bad propaganda among the people. His eyes flashed to the door where Luiz was keeping guard and he thought of Soxi still unable to walk. Luiz would want to get rid of the chief who influenced a small boy to throw away his charms so the crocodiles would try to eat him.

Chimbu straightened his shoulders and said, "We will stay here. Our God is more powerful than all the witch doctors in the world. He will protect us."

ILLUSTRATED BY RICHARD MLODOCK

Chimbu listened for the signal that would send the fiery torches leaping through the air to his thatched roof.

HARDSHIPS CAN BE HELPFUL, SO

Envy the Handicapped

by Richard Boehr

"HOW CAN you be so happy when you're blind? Doesn't it get you down sometimes?"

We had just completed an outdoor service for railroad workers, and one of the team fired these questions at the visiting blind gospel singer.

As he answered, his face lit up with that crooked smile peculiar to the sightless, "For any Christian to be otherwise than happy is an insult to God. And it's not to my credit that I am happy. God has shut me in to the place where His joy is the only real joy I can have."

An evangelist friend of mine, who is also blind, testifies, "I have not had an unhappy day since I've been blind."

One of America's best-loved radio preachers is not permitted by his physician to climb a flight of stairs unassisted because of a heart ailment. Yet, he has been God's instrument in bringing healing of spiritual heart disease to many thousands.

It isn't only those prominent in the Lord's work who know this grace and joy of the Lord, however. Laboring for the Lord in their home church in a small town in Saskatchewan are two godly women — one, a dwarf in stature; the other, a thin cripple on crutches. Their bright, infectious smiles and good Christian nature are reflected in the hearty singing and happy participation of the children in the mid-week Bible class they jointly teach. Then, there is my friend who is an egg and cream buyer in a small farming community. "Honest George," as he is called by acquaintances and friends, has a smile and a warm heart that have endeared him to all who know him. Yet George can speak only very indistinctly and with labored effort. You could spot him several blocks away by the pronounced limp caused by a stiff knee, and his crippled right hand slows down his work. Despite it all, he gives a radiant testimony for the Lord.

Many hearts have been blessed through the poetry of Martha Snell Nicholson. In her pamphlet entitled, "There Is Glory Here," she writes, "There is glory in this little room where I live in the inexorable grip of arthritis. Wherever there is God there is glory, and God is here. There is glory and beauty and transcendent splendor within these four walls, and sometimes a burning flame of joy."

Mrs. Nicholson's words strike a responsive chord in this writer. How often I've heard the words, "Too bad you're so handicapped," because muscular dystrophy has severely crippled my arms and hands, impaired my balance and weakened my legs.

But, am I handicapped? Are these others handicapped? I don't think so. A handicap is a deterrent to achievement. In the cases pointed out, worldly achievements were not attained, but spiritual goals have been reached.

Most Christians try to find joy in a mixture of worldly and heavenly satisfactions. Usually it is the former that predominates. And even where this is not true, such a mixture dilutes the pure joy of the Lord and is in direct disobedience to the command, "Rejoice in the Lord alway, and again I say, rejoice" (Phil. 4:4). Do you not see, then, that to rejoice in something else is to sin? Godly rejoicing in anything must be in direct proportion to the source's closeness to the plans, purposes and Person of the Lord Jesus.

Those of us who are called handicapped are shut off by these handicaps from earthly enjoyments to know only His joy. Surely, this is far better than to be constantly concerned with the pleasures of the world. There is no comparison between these joys. Any attempted mixture of them results in an insipid joy that does not satisfy the Christian or incite jealousy in the non-Christian.

The Apostle Paul says, "I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore, I take pleasure in infirmities . . . for Christ's sake: for when I am weak, then am I strong" (II Cor. 12:9, 10).

It is true that not all "handicapped" Christians know this fullness of spiritual joy. Those things that are stepping-stones to some will be stumbling-stones to others.

In your life, too, whether you are handicapped or not, you can experience the fullness of Christian joy, if you let every disappointment, every heartache, every trial be a reminder that earthly joys neither satisfy nor last. Let them point up the fact that in Christ are the only lasting joys.

Read over and over again such verses as II Cor. 5:21, "For He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him." You and I, sinners, are made the righteousness of God. Let the wonder of it soak in. Then, turn to passages telling of our union and glory with Christ, such as Colossians 1, and of His return, as in I Thessalonians 4, and let them thrill you. Then, think of your great Savior. Results are guaranteed.

lifted his heart to God, seeking His help.

Suddenly, he heard someone cutting through the giant creepers that hung from the branches and wound around the great tree trunks. From behind a flowering bush Chimbu watched Mvunji place a basket of choice food at the foot of a teakwood tree. Looking through the tangled foliage the chief saw evidence of other sacrifices, and knew this tree was sacred to the basket weaver.

When the sacrifice was completed, Mvunji turned and disappeared into the bush. Two dogs had followed the man from the village and now fought over a piece of meat, tearing it to shreds and gulping it down. Birds and monkeys made short work of the rest.

For a long time Chimbu sat wondering if God had allowed him to witness this sacrifice to show him how desperately the Mbaxi tribe needed Christ.

Lo, I am with you always, even to the end of the world, the words beat through his brain like eagle wings.

"Thy will be done," he whispered and got to his feet.

When he reached the path, a sudden wail rent the air; it was followed by screams of anguish. Chimbu knew the sound well. Someone had died and his family was caught in the agony of grief and fear—fear of the soul just released from the body, and now at liberty to do untold harm.

Quickly Chimbu started toward the village. At the same time a goat boy came down the path.

"Who died?" the chief asked.

"Kasanga, son of Mvunji."

Mvunji! Then his sacrifice was for his child's life! Suddenly the chief's thoughts began to churn. He grabbed the surprised boy by both shoulders, his fingers digging into the soft flesh. "Not the boy with the sore eyes?" he questioned in a hoarse whisper.

"Yes." The goat boy began to tremble and pull away.

Chimbu's fingers relaxed and the child fled. The chief leaned against a giant mahogany tree, his whole body numb. His knees were so weak he wondered if he could make it back to his capital.

"I have no heart left," Chimbu sighed, sure that Mvunji would believe he had poisoned the child with the medicine he had sent.

The next morning he found a charm over the door of his palace and knew the witch doctors had started their magic. Sure that many eyes were watching from the jungle to see if his family were dead, he called Lubeme to bring the child outside. Then he took the charm and burned it where all could see.

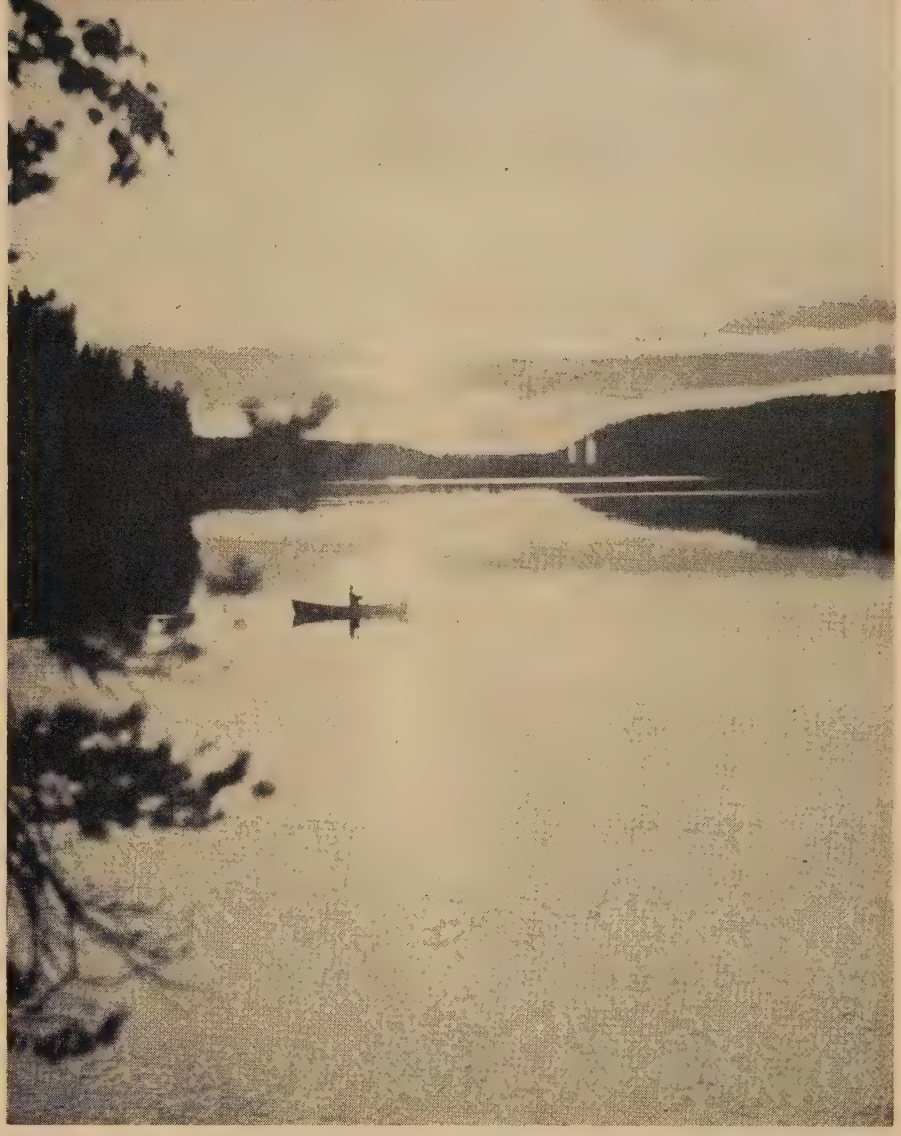
Each morning new charms were in

(Continued on page 83)

God Used a Misprint

by Leslie Lurvey

In Finland on Midsummer's Eve, the evangelist was too fatigued to visit a heart-sick soul.



Usually, on June 23 in Finland, the sun shines all night, but 1952 was different.

WHAT a day! Rain, nothing but rain! And tonight was Midsummer's Eve, June 23, the Olympic Games year of 1952. Tonight, all night the sun was supposed to shine. But no midnight sun would be visible tonight.

Evangelist Martha Oesch wiped away the rain that trickled down her forehead. She trudged wearily to the parish church of Sippola in southern Finland, near the new post-war Finnish Russian border. She had driven to Sippola in her British-made four-cylinder Austin.

The large white tent next to the church, where a young people's meeting was to have been held that night, stood empty and sogging wet.

"I should not have come," she thought. The tent meeting had been cancelled and only a few young people would attend the gathering at the church.

The traveling lady preacher was all tired out. Two months of continuous meetings had been too much for her. Her heart felt like it was acting up again.

Martha entered the red brick church. Breathing a sigh of relief, she seated herself in a front pew. Young people, with disappointment swimming on their faces, began to wander in. No "kokko" bonfire tonight to mark Midsummer's Eve. No singing of songs about the fire.

Might as well get the service over early tonight and get back to the hotel, Martha thought. I'm so tired.

Midsummer's Eve is usually beautiful in southern Finland; the midnight sun shines almost through the entire night, and it is so light that one can read a book outside.

But tonight was different. There would be no midnight sun. Even the birch branches decorating the church seemed to droop in disappointment.

"Behold the Lamb of God which taketh away the sin of the world" was the evening's text. Martha managed to deliver a message on the work of John the Baptist, calling sinners to repentance and faith. The message was weak, she felt. Her heart pained her even as she spoke.

Afterward, as young people of the parish fellowshiped together, all expressed disappointment with the weather.

Then came a request: "Would you speak with a young lady in the parish? Her name is Aino Kargas."

A description followed. Aino was extremely nervous. She had lost her five brothers in the battle of the Isthmus of Karjala. Five cousins had also died in the same place. The pictures of all ten young men were framed on the living room wall of Aino's home, where she lived with her younger sister. Also framed on the wall were her five brothers' death announcement cards, all signed simply "Mannerheim" by the famous Finnish war marshal.

Everything inside Martha rebelled as she heard the request. She needed to get to her hotel and sleep. Didn't they realize she had been on the go day and night for two months? Her heart was acting up again.

Speaking to individuals made nervous by war tragedies was difficult. It required tact, patience and effort.

"I'm sorry, I can't do it tonight," Martha explained. "I'm so tired. I'm

(Continued on page 67)

"Although we have been influenced by other churches, we have always kept our faith orthodox and our succession apostolic."

PHOTOGRAPHIC INTERVIEW

India's Home-grown Evangelism

Metropolitan Juhanon Mar Thoma of India's Mar Thoma Syrian Church sheds a glimmer of light on a darkening spiritual scene.

"WHY IS the Indian government seemingly antagonistic to Christian missionaries? Is there evidence today of spiritual awakening in India? What hope do you see for the future of the Gospel in India?"

These are some of the questions put to Juhanon Mar Thoma, Metropolitan of the Mar Thoma Syrian Church of South India by the editors of CHRISTIAN LIFE Magazine in an exclusive photographic interview.

The Metropolitan, colorfully clad in robe and headdress, was attending the World Council of Churches assembly in Evanston, Ill. Before the end of the assembly he had been elected as one of the six presidents of the organization.

Little known to evangelicals, the Mar Thoma Church in recent months has become a door of opportunity for the evangelical message in India. Although such liberal theologians as E. Stanley Jones and Sherwood Eddy have been its contact with the missionary world of the recent past, the Mar Thoma Church through Juhanon Mar Thoma has now opened its doors to such evangelicals as Dr. Bob Pierce, Dr. Donald Grey Barnhouse, Dr. Robert Munger and others.

Today, as the nationalistic Indian government cracks down on American missionary activities, evangelicals are sensing the urgency of establishing strong ties with a gospel-preaching indigenous church.

As missionaries have long known, the Mar Thoma Church's colorful history can be traced in a sketchy manner back to the Apostle Thomas. Through the centuries, it has been strongly influenced by various Christian churches of all shades and fashions. For a short period under the influence of the Portuguese, it came under the iron hand of Rome. Despite these cross currents of influence, however, the Mar Thoma Church has remained amazingly orthodox. It terms itself the only "Reformed" Eastern Church. Its 200,000 members and 350 congregations are centered in South India, although its own missionaries have travelled as far as Nepal.

The Metropolitan's election as a president of the World Council gives new recognition to the Mar Thoma Church; its position as a strong indigenous church in nationalistic India may be crucial for the Gospel. For these reasons CHRISTIAN LIFE presents this timely interview.

Question: Why does the Indian government seem antagonistic to Christian missionaries?

Metropolitan: Any antagonism is political or nationalistic, not religious. I believe the government does not wish to interfere with the exercise of any religion. However, it may have political reasons for restricting missionaries from the Western world. I believe this feeling will continue in the government, but I see no reason to expect religious persecution, as such. The Mar Thoma Church favors the right of every western missionary to preach the Gospel in India.

Question: Is there evidence today of spiritual awakening in India?

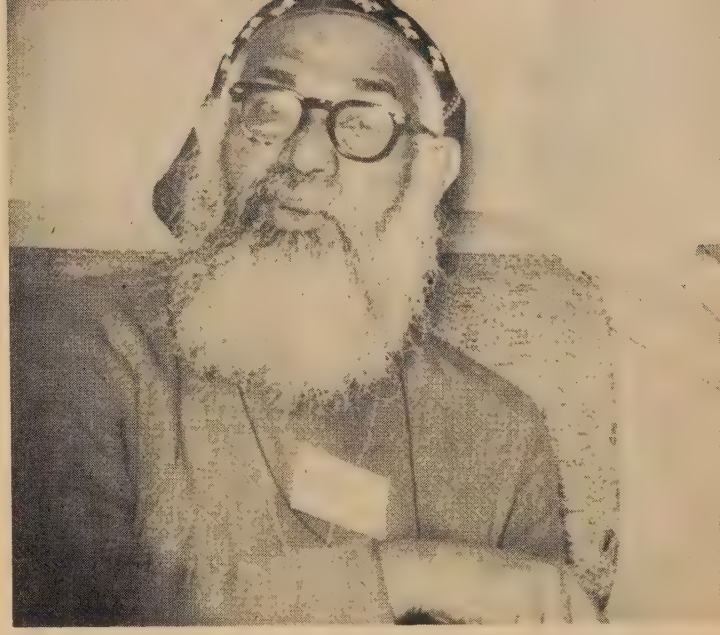
Metropolitan: The current political unrest has created an atmosphere favorable to the revived interest in religion, but we are not experiencing multitudes turning to the Christian faith. Rather, it is a challenge to the Mar Thoma Church and Christian missionaries in India.

Question: Many evangelicals in America are not acquainted with the fascinating background of the Mar Thoma Syrian Church. Would you briefly summarize its history?

Metropolitan: According to tradition, the history of the Mar Thoma Syrian Church goes back to the Apostle Thomas, who landed, we are told, at Malabar, South India, in A.D. 52 and founded seven Christian churches. This is supported only by early and strong traditions and that is all we can say. Shut off by the mountains on one side and the sea on the other, the Christians at Malabar lived more or less a life of isolation. Doctrinal controversies of the Western church did not concern them. Unaware of these controversies, they welcomed with open arms any Christians from foreign countries and consequently were influenced by various Eastern churches.

Question: Have these forces changed the original aims and beliefs of your church?

Metropolitan: It is true that we have been influenced,

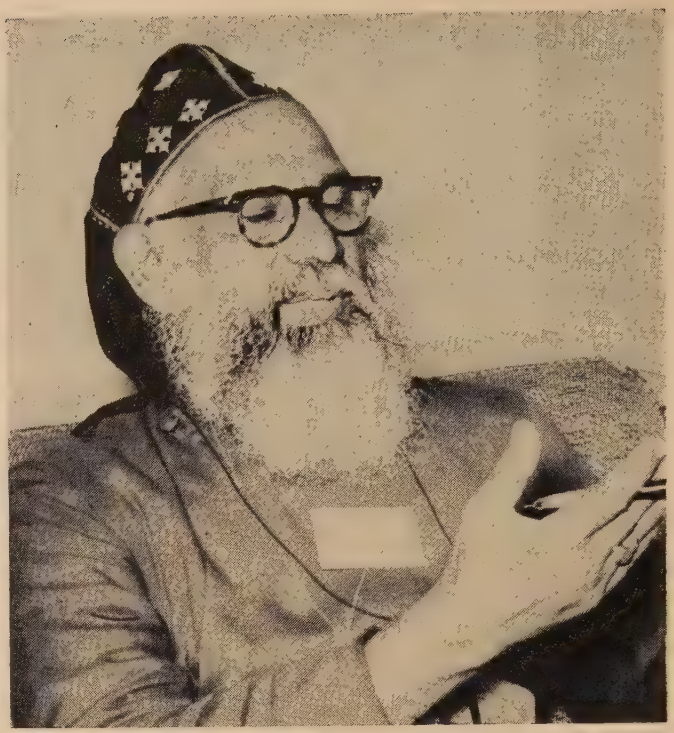


"We emphasize personal salvation by grace through faith."

"When missionaries arrived, revival came to our church."

"Our church is Eastern in its worship and ways of life."

"Today's political unrest is a challenge to our church."



"We recently sent out missionaries to the land of Nepal."

but the church at Malabar has always kept its faith orthodox and its succession apostolic. During the Portuguese domination of South India, the church was forced under the Roman head and some Roman practices crept in, but with the coming of the Dutch in 1663, the Mar Thoma Church declared itself independent again.

Question: How has the Protestant missionary movement affected your church?

Metropolitan: We owe much to Protestant missionaries, especially those who came to South India at the beginning of the 19th century. Until the coming of the missionaries of the Church Missionary Society of England, our church had been a liturgical non-evangelistic church. The church just existed; we cannot say it lived. The clergy were uneducated and lay people cared little for doctrines and practices. Boys under ten years of age were ordained deacons.

Then these missionaries translated the Bible into Malayalam for the first time and the Syrian church experienced a Reformation. Personal salvation by grace through faith was stressed. Both teachings and practices of the Mar Thoma Syrian Church became strictly biblical. Since then, we have been a Bible-believing and Bible-teaching church.

Question: Does the Mar Thoma Syrian Church support missionary activity?

Metropolitan: Yes. Not only do we defend the right of Western missionaries to preach the Gospel, but our church has its own missionaries. Since 1899, the Mar Thoma Evangelistic Association has been sending out evangelists and missionaries into various parts of India and Nepal. The aim of this association is to make every church member a gospel preacher. Nepal, for instance, which enforces rigid restrictions against all Western visitors and missionaries, has permitted four of our young men to witness for Christ in that country.

Question: How does your church differ from other Christian churches in India?

Metropolitan: The Mar Thoma Syrian Church is the only "Reformed" Eastern church. It is autonomous and can carry out its own policies for further development. It is Eastern in its worship, forms and ways of life, but its doctrinal emphasis is that of Luther's Reformation. I believe our church is distinctive, too, because of its progressive and reforming outlook.

Question: Exactly what are the doctrinal beliefs of your church?

Metropolitan: We accept the Nicaean Creed. Before a person becomes a member of our church, he must declare his personal faith in Jesus Christ. However, our people are not theologically minded, as a whole.

Question: Both liberal theologians and conservative theologians have addressed your conventions. In relation to this, how do your church members stand?

Metropolitan: We permit considerable variance of opinion in regard to biblical interpretation. However, concerning the matter of the deity of Jesus Christ, there is no room for variance.

Question: What are the predominant activities of the Mar Thoma Church?

Metropolitan: I have already mentioned our missionary work. With a knowledge of medicine, our workers have had considerable success in their witnessing; medical work attracts people. At Maramon, our Evangelistic Association conducts the largest Christian convention in the world. About 50,000 gather for inspiration and Bible study. We also have many Sunday schools, some with as many as 1,000 pupils. In addition, the Mar Thoma Syrian Church has built up a large school system of primary, middle and high schools. We also have two colleges, Mar Thoma College and St. Thomas College.

Question: Has the present Indian government affected your church?

Metropolitan: Yes, our schools have been affected. Gradually, the government is taking over the primary and middle schools which we have built.

Question: What do you believe was accomplished at the Evanston World Council meeting?

Metropolitan: That cannot be answered in a sentence or two. Although the differences of opinion were many, yet the policies established will help guide and unify our churches in the years to come.

Question: What hope do you see for the future of the Gospel in India?

Metropolitan: I must speak in relation to our church; I do not know how missionaries from Western countries will be permitted to serve in the future. The Mar Thoma Syrian Church in India has an increasing responsibility. We would appreciate the prayers of evangelical Christians in America.

END

One Minute After They're Gone...

...you wipe the chalk dust off your fingers and start putting away the flannelboard, while a dozen perplexing questions trouble your thoughts. *Why couldn't I answer Billy's question? How can I make the lessons more interesting? Is there a better way to keep order in the class? Where could I find some new illustrations? What should I say to Larry to help him believe?*... It is then that you realize your teaching ministry demands more wisdom and understanding than you possess naturally or could ever gain by experience. It is then you realize you need help.

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Members of Telephone Office Bible class, one of many Memphis Bible study groups, confront Verla Pettit with their problems.

CHRISTIANITY, USA: MEMPHIS

Steeple-studded Cotton Town

by Roger Heidelberg

There are more churches than gas stations in the nation's cleanest city; evangelicalism is popular, but is balked at times by lack of love.

MEMPHIANS are always suspected of stretching the truth whenever they say "There are many more churches than filling stations in Memphis!" Very few believe them.

The fact remains that the 1953 City Directory lists 438 churches of 32 denominations, as against 334 service stations!

To most this is all for the good. It is in keeping, they say, with Memphis' status as undoubted Queen of the Mid-South.

Others feel that this represents a situation where there's lots of "churchianity" with considerably less "Christianity."

Whatever the shade of opinion, few will deny that the city's moral tone is remarkably high, as cities go, and it would seem quite unrealistic not to discern a definite relationship between this atmosphere and the large number of active evangelical churches.

Pervading most phases of Memphis life, morality starts at the top.

In government, where Boss E. H. Crump has ruled a more or less benevolent autocracy for almost 50 years, we find a noteworthy lack of the graft and corruption that so often characterizes one-man, machine politics rule.

Morally honest, if not always brilliant, civic administration has resulted in some very tangible benefits: a Fire Department consistently rated among America's top ten, thereby affording the lowest insurance rates written; enforcement of traffic rules, particularly a "no horn blowing" ordinance that keeps the accident rate low and traffic quiet; rated the "Nation's Cleanest City" three of the past five years in the national Clean-Up-Paint-Up-Fix-Up contests.

Memphis, in common with other cities, has its criminal element and something of a juvenile delinquency problem, but tie-ups between underworld syndicates and responsible public officials, as outlined so appallingly by the Kefauver Committee, do not exist.

Visitors to Memphis often comment on the extensive and sympathetic coverage of Christian events by Memphis newspapers. At the top editorial levels of both dailies, the *Commercial Appeal* and *Press-Scimitar*, there seems a genuine sympathy for the Christian position.

Turning now to those 438 churches, as well as other Christian forces, we find the city's evangelical life can be considered under two classifications: 1. inter- or non-denominational and 2. denominational, with the latter much the stronger of the two.

Unfortunately, relations between the two groups are not always as cordially cooperative as they might be.

Probably the best known of the in-

dependent works is the *Memphis Union Mission,* under the dynamic direction of Jimmy Stroud.

Although the Mission's chief task is ministering to "Skid Row" transients, it also sponsors an annual 23-Day Rally that has featured such men as Merv Rosell, Charles E. Fuller, Bob Cook, Torrey Johnson, and Hyman Appelman.

The tasty meals and attractive sleeping quarters provided prompted one "guest" to say, "For us bums, this place is the Waldorf-Astoria of the Mission circuit!"

A new Mission ministry is the "Biblemobile" — a large trailer-truck fitted out as a traveling auditorium, even to a spinet piano. The "Biblemobile" makes regular stops at schools in the Memphis area for short programs of song, testimony, and Bible teaching.

Not quite so well-publicized as the Mission, *Mid-South Bible Institute* is now in its sixth year of day and evening school operation with some 150 students enrolled. Dr. James B. Crichton, Th. D. from Dallas Theological Seminary, was recently chosen president, succeeding Dr. J. Howard Goddard, now in the Bible department of Wheaton College.

Of the many thriving youth works, *Child Evangelism* in Memphis has been termed "the ideal Child Evangelism work in the South." Total enrollment in both white and colored home Bible classes is over 1500 children.

The efforts of the *Teen-agers For Christ* attracted nationwide attention in Christmas of 1953 when, without a penny in hand, they rented huge Ellis Auditorium for a six-day meeting — at $150 a day! A success on every count, the meeting left the Teen-agers with a $900 treasury surplus which is now in a building fund for their proposed "Teen-agers For Christ Prayer Center."

Organized in February, 1953, the Teen-agers also conduct their own radio program 15 minutes every Sunday morning over WMPS, local ABC affiliate. Young Don Johnson, leader of the group, brings the messages, and program costs are paid for by the teen-agers from their weekday part-time jobs.

Young Life is also doing well in Memphis. Clubs are active in all but two of the local high schools and only a lack of trained staff is keeping these two from being organized.

Youth For Christ, which operated for some time independently of the international organization, is now affiliated with that movement. In Memphis it operates primarily as an "arm" of the Memphis Union Mission rather than under a committee from various churches. Thus, Memphis YFC is possibly less church-integrated than in other places.

Plans are well afoot by YFC and the Mission to erect a $250,000 Youth Auditorium directly across the street from the bus terminal where the sailors "come ashore" from the great naval base at nearby Millington.

The *Baptist Student Union,* a Southern Baptist youth work, is expressly designed to keep Baptist college students church-related while away from home in college.

Under the capable direction of Rev. Tom Logue, graduate of Southwestern Baptist Seminary, an active program is set up with a daily noonday service at Memphis State, U. T. Med School, evening vespers at Baptist Hospital for the student nurses, and a morning watch at Southwestern two days per week.

With younger groups, the *Bible Memory Association* of Dr. N. A. Woychuk is gaining steadily in Memphis. Enrollment has doubled every year since it started. In 1953 some 100 contestants went to Miracle Camp at Ringgold, La., from the Memphis area, with a surprisingly large number of teen-agers attending.

All of these youth works doubtless please Police Chief Ed Reeves, attendance chairman of the *Christian Business Men's Committee,* who knows from glad experience that such works mean less juvenile delinquency to plague his patrolmen.

Although not affiliated with the national group, CBMC is flourishing as never before under the presidency of hustling Clyde Murdock, Christian proprietor of one of the city's leading printeries.

Characteristically, he gives much of the credit to Chief Reeves. "If you don't come," Reeves phones delinquent members, "I'll have a squad car *bring you!*" This highly effective technique results in from 100-125 men present each Friday for luncheon at downtown Hotel Gayoso.

Memphis camp of Gideons, organized in 1945, has grown steadily until today it is one of the most outstanding in the nation. Gideons are unique in that they enjoy a greater degree of confidence and cooperation of more Memphis pastors than probably any other non-denomination group in the city.

The *Christian Fellowship For The Blind* carries on a rather unique ministry, ably directed by Charles and Catherine Burch.

The blind reach their semi-monthly Bible classes with the help of sighted "guides" who volunteer transportation.

Dr. S. A. Owen, pastor of the Metropolitan Baptist Church for 31 years, keeps vigil over his 1,000 members and guides the Negro Tennessee Baptist Convention.

Dr. Robert G. Lee kneels for prayer at pulpit of Bellevue Baptist Church.

All class officers are blind, including the presiding chairman, although teachers of the Bible lesson are not.

The Negro blind work differs from that of the whites in that it features a much stronger program of Bible memorization.

For those who have no one to read to them the assigned memory verses, a corps of volunteers repeats the verses over the phone until they know them by heart.

No attempt to portray the evangelical life of Memphis could be complete without mention of the numerous weekday Bible classes. The apparent trend is toward many small classes rather than a comparatively few large ones. No accurate figures can be given as to the total, but "100" was termed "close enough."

Most observers feel this trend away from larger classes is healthy since more people will be reached. Others, however, feel that it tends to lower the standard by "spreading the really *good* teachers too thin." It represents a situation, they feel, where anyone with a smattering of Bible knowledge can set up "in business" as a "Bible teacher" with his own private little class.

Some truth probably exists in both views. A much more serious problem is that occasional class which unfortunately appears to harbor a sort of spiritual superiority complex which, coupled with a hyper-critical, loveless demeanor, does not always endear it to the evangelical churches. Yet Memphis' religious life can hardly fail to be the better for its many classes.

The *Wednesday Morning Bible Class,* meeting continuously for almost 35 years, can rightly be termed the "mother" of the women's Bible class movement.

Now meeting at the home of Mrs. Henry Lake, this famous class has probably "graduated" more Bible class teachers than any other in the city and for many years was the only class.

Another class with an illustrious history is the *Strand Bible Class,* meeting in the downtown Strand Theatre each Sunday morning. *Clyde Murdock,* President of the CBMC is the teacher.

Started 34 years ago, a men's class of the old Central Baptist Church had no room in which to meet; The Strand was rented and the class has thrived ever since, although Central Baptist moved away from its downtown location many years ago.

Member of Central Baptist and one of the city's leading Bible teachers, *Mrs. Floyd Ingram* teaches weekly classes at the Baptist Goodwill Center, located in a slum area near the river.

She also serves as one of the regular teachers of the *Telephone Office Class* for employes of the Southern Bell Telephone Company.

Mrs. Verla Pettit also teaches this class in addition to her duties as secretary to Jimmy Stroud at Memphis Union Mission and the frequent calls on her time from churches and Christian study groups.

The most difficult class to get into is probably *Mrs. Richard Barber's,* as well as the most intensive. Class members recommend "candidates" when an opening occurs. Attendance is deliberately kept below 50.

"Teen-agers for Christ" take up collecti

Many "candidates" are refused. No divorcees or remarried divorcees are ever permitted to join. Periodic examinations are given that, a visiting Bible professor opined, "would do credit to a seminary."

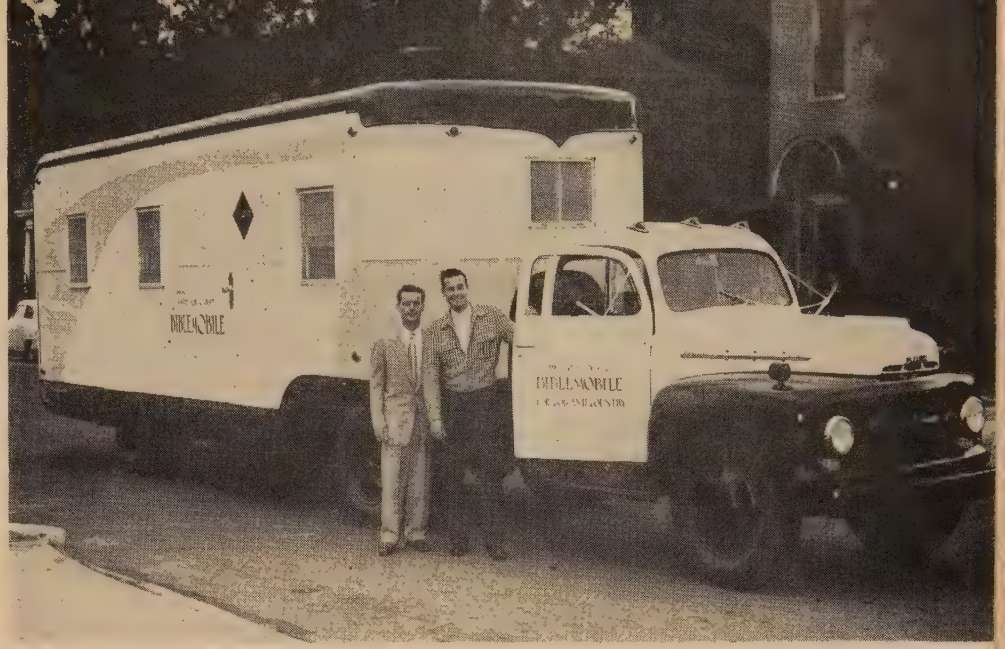
Mrs. Henry Sale teaches the *Wednesday Morning Class* (not to be confused with the slightly older "Wednesday Morning *Bible* Class") in addition to three others.

This class is more than 30 years old and has also served as "mother" of several others.

Space prevents mention of others equally deserving—those of *Mrs. Eugene Jones,* in whose home the Faith Missionary Fellowship meets, *Mrs.*

The Memphis business district, accented by frequent church spires, sprawls along the east bank of the Mississippi River.

r their Sunday morning radio program.



Jimmy Stroud and Dick Schrum display "Biblemobile" used in school evangelism.

Merrill Jacobs, and a class primarily for men taught by young *Dr. W. F. Andrews.*

The classes mentioned might be fairly classified as "inter" or "non-denominational". The churches, too, have not been altogether idle.

Southern Baptists, for instance, have set up Bible classes in the downtown Baptist Building.

Dr. Lowell Adams teaches a college credit course in Bible at Prescott Memorial Baptist, adjacent to the Memphis State College campus. An extension of Union University, Jackson, Tenn., Memphis State grants certain credits earned here toward a degree.

Bellevue Baptist Women's Bible Class meets each Friday morning at ten. *Mrs. T. A. Lamb* is the teacher, and Bible memorization is emphasized.

Probably the most famous church class is the *Character Builder Bible Class* of Madison Heights Methodist. Now in its 41st year, its influence extends literally around the world. The 700-odd members represent almost all denominations.

Through its efforts, some 43,500 Gideon Bibles have been placed; a correspondence Bible course is carried on; leading Bible teachers come to town.

Leaving the Bible classes we move east on Poplar Avenue, past Mid-South Bible Institute, out to the headquarters of the Brotherhood of the Southern Baptist Convention. The Brotherhood's motto "A Million Men For Christ" means the enlistment of an "army" of one million Southern Baptist laymen in the active service of Christ and their church. Some 8,000 Brotherhoods are now active in the Convention, enrolling 260,000 laymen.

Another denominational headquarters in Memphis is that of the *Cumberland Presbyterians* whose splendid new $400,000 building houses their press, church offices, and bookstore.

On one of the loveliest campuses in the South stands *Southwestern,* a Presbyterian liberal arts college of exceptionally high academic standards.

Two years of Bible are required of each undergraduate student, but some conservatives might wish the Scriptures taught from a less liberal viewpoint.

While no evangelical high school exists in Memphis at present, members of Immanuel Lutheran Church operate *Lutheran Day School,* for children through the sixth grade. Bible teaching materials are those of Concordia Publishing House.

For boys only, the *Presbyterian Day School* is operated by the Second Presbyterian Church. Bible is required at every grade level using graded lessons of the Virginia Council of Churches, "Adventures in Christian Living."

Evangelical works among the more than 100,000 Negroes of Memphis do not seem to show the quality of that available for the white citizens.

For example, the outstanding guest Bible teachers that appear at the Memphis Union Mission are seldom afforded opportunity to address Negro groups of any considerable size. Add this to the much lower educational level of the average Negro minister and you begin to see why Negro religious life is all too often marred by doctrinal oddities and emotional extremes.

Fortunately, some truly fine works are being promoted by the Negroes themselves.

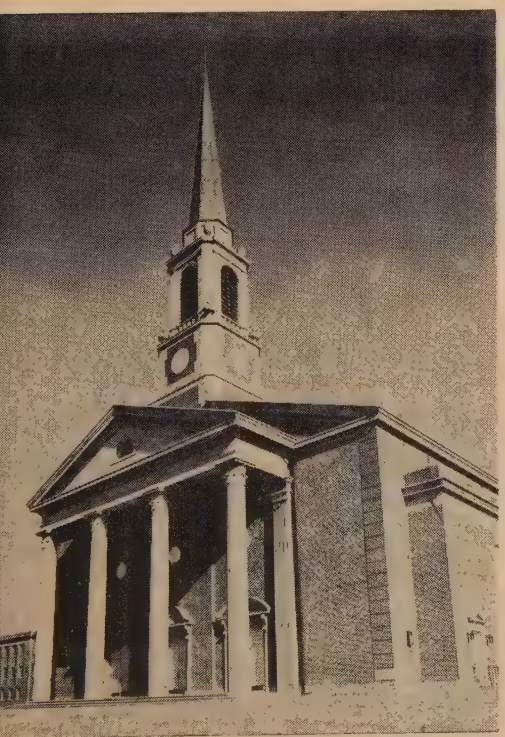
New in name only, the *S. A. Owen Junior College* embodies the purpose of a chain of successive Baptist schools extending back to 1866. Its educational philosophy reflects the ideals of Dr. S. A. Owen, president of the Negro Tennessee Baptist Convention and college President Levi Watkins, graduate of Northwestern University.

"Most Negro schools," says Pres. Watkins "turn out well educated professional people. We purpose to develop good insurance salesmen, accountants, businessmen with an education based on the Word of God and its application to society."

LeMoyne College, located not far from Owen, is a four-year college operated by the Methodists. It has been in operation for many years maintaining excellent academic standards.

Across the street from LeMoyne stands the impressive building of *Met-*

(Continued on page 51)



First Baptist moves to new quarters.

"Anyone would be crazy to run away from Youth Haven," say the wayward youths; and a glance at the program shows why.

They Remodel 'Bad Boys'

by Verna Aardema

"UNCLE Morry, can ya hide me?" the six-foot, broad-shouldered teen-ager who had gotten Maurice Carlson, director of Youth Haven Boys' Home, Muskegon, Mich., out of bed at two o'clock in the morning to answer the door put his blackjack down as evidence of good faith. "The state police got my two brothers," he said. "And now they're after me."

Naturally, Uncle Morry couldn't hide him, but he made the necessary arrangements with the courts and Jim is one of his boys now. Uncle Morry's uncanny ability to win and keep the confidence of wayward boys, to make them feel that they can amount to something worked 100 per cent in Jim's case.

Jim became a Christian after a few months at Youth Haven and surrendered the last vestige of his old life—a string of 50 "pick keys"—with the words, "I won't be needin' 'em anymore."

Last June Jim graduated from the Muskegon Senior High School where he was president of Hi-C, the Christian youth group, during his senior year. He plans to attend Muskegon Community College in the fall to prepare for a career as a state trooper.

Most of the boys at Youth Haven are committed by juvenile or probate courts, since it is sanctioned by the state as a place of reference. Another, whom we might call Wally, just came to the door. Wally was brought out by a woman who had found him sleeping in a pile of rags in a deserted house.

Wally's mother had died when he was three, leaving him to share the hunted life of his criminal father for the next ten years. Little Wally had waited in the get-away car through 57 burglaries, he said. But the last time his father had not come back; he had been apprehended by the Indiana police.

State lines are no barrier to Youth Haven, and although it has been in existence as a year-around home only since 1951, its story has been told in every state, England and Australia through the medium of a film entitled, *That Kid Buck*, which has been shown in more than 10,000 churches.

Down in Lakeland, Fla., two years ago, a Presbyterian minister was puzzling over what to do about a 15-year-old boy sitting in the Lakeland jail because he had no one to vouch for him. He called Uncle Morry who said, "Bring him up here." After two years at Youth Haven, the boy has returned to his home town.

In a recent letter he said, "Youth Haven has made a big change in my life. It has taught me how to get along with my fellow men, to know Christ as my personal Savior. To my knowledge, there isn't a home anywhere in the world that is half as good as Youth Haven has been to me."

Others have come from Illinois, Indiana and Iowa; and many out-of-state boys are among the 59 on the waiting list.

The story of Youth Haven is inexorably linked with the spiritual conversion of Morry Carlson during which he turned from leading a dance band to leading the singing and playing his saxophone in church.

His interest in boys and his conviction that what happened to him could happen to anybody led him to organize recreation clubs all over the city of Muskegon. Businessmen cooperated by providing funds for the rental of gymnasiums and for refreshments. Brief devotions and an admonition to go to church next Sunday followed every session.

In 1946, Mr. Carlson conceived the idea of establishing a camp for homeless and underprivileged boys and was

Director Morry Carlson knows the important thing for wayward boys is to be saved.

The basketball squad competes with Muskegon shop teams.

Housemother assists Youth Haven boy with geometry problem.

wondering where the $600 down payment on a six-acre tract he had selected on Lake Michigan would come from. He didn't have to raise the money, however. Mrs. Rosetta Hilton heard about his problem and gave the camp 22 acres of forest with two blocks of frontage on Wolf Lake 11 miles east of Muskegon.

By the next year several buildings were completed and the camp was opened for two-week sessions to groups of 70 boys sent out by various probate and juvenile courts.

Three years ago the camp was remodeled to become a year-around home for 20 boys. Now, furniture is being moved into a new dormitory, DeBruyn Hall, with 20 private bedrooms for that many new boys. Mr. Carlson plans ten such dormitories to house 200.

Free will contributions, the bulk of which come in small amounts from regular donors, an occasional bequest, and assistance from the Big Brother's Club, an organization of businessmen headed by Robert DeBruyn of Zeeland, have kept Youth Haven operating in the black so far, with money coming in frequently just one jump ahead of bills for building material.

Twelve buildings have been completed—all built by a single full-time carpenter with the aid of staff members and the boys.

Most of the 11 staff members, including Dr. Glen Estel, a psychologist, and Rev. Ken Anderson, chaplain, live on the grounds. Dr. Estel, besides counseling, coaches the boys' basketball team, fishes with the boys in the boat which they earned picking cherries, and recently, with Carlson and the two housefathers, chaperoned all 20 young fellows on a month's camping trip to northern Minnesota.

Ken Anderson, author and script writer for the three Youth Haven films,

(Continued on page 70)

Boys help in landscaping front of DeBruyn Hall, new dormitory to be opened.

Ministerial student, once at Youth Haven, is interviewed during chapel service.

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Returning students will enjoy fellowship with old friends from the home church.

Highlight Their Vacation With a

Holiday Youth Banquet

by Marion Jacobsen

AFTER the excitement and festivity of Christmas is over, the holiday week may become boring for active young people home on vacation. It's an extremely good time to win all their enthusiasm for an annual banquet sponsored by the youth group of the church.

Such a banquet will serve, as well, to strengthen greatly the bonds of friendship between the home group and those who have been away at school. Make it a welcome home for the returning students. The annual banquet will take on a new significance and sparkle, and a new unity will appear in church relationships.

Early in December send each a personal invitation with a genuinely warm touch. "We have timed our annual banquet for the holiday season in order to include our homecoming students, and hope you will give it priority on your vacation schedule." Make the details sound exciting, and enclose an R.S.V.P. card to be mailed back.

Every banquet—like every party—should have a theme. You will do best to schedule your banquet for some night between Christmas and New Year's and stick to a broad holiday rather than Christmas theme. Your young people will be glad to have a big affair to go to, and students who are vacationing at home will not be "too busy" Christmas shopping.

When you plan a Golden Bell Banquet, harmonize the bells of Christmas with those of New Year's Day. Spark the curiosity of your group by asking repeatedly in all your pre-banquet publicity (invitations, posters and announcements), "Who will be the belle of our Golden Bell Banquet?"

Hang gilded bells and evergreens on the door through which your guests will enter. You might also pin a tiny metal bell (Christmas tree ornament) on each guest as he arrives, and use them later at the tables for a "ringing" singing of *Jingle Bells.* Supply the toastmaster with a cow bell to use in getting attention each time he rises to speak.

Effective banquet programs can easily be made by tying or stapling three paper bells together with a red cord or ribbon—a metallic gold bell on top, with a white one underneath, on which the program has been neatly typed, and a green construction paper bell on the bottom.

Try using plain green paper table cloths (*not* crepe paper) with white and gold centerpieces and tall white candles. Buy these cloths well ahead of the Christmas season from a paper dealer who sells rolled paper for this purpose. Since Christmas is past, use the red color for accent only.

Centerpieces can be made from large white paper wedding bells which fold open into three dimensions. Brush or spray them lightly with gold paint and suspend them, with red satin ribbon, from the intersection of two sturdy over-sized, wicket-shaped wires. Fasten the four ends of these wires

to the sides of a flat wallboard square covered with sprigs of evergreen. Gild the wires or wind them with crepe paper. Tie a sprig of holly in the ribbon or lay some among the evergreens beneath. Paste gold paper numerals to opposite sides of the bell—'54 and '55.

Small white Christmas trees can be substituted for the bells if necessary. (They will be cheap after Christmas.) Trim them with nothing but bells. You can make these from the wide variety of new metallic holiday papers. Cut small half circles; bring the two radii together to form a cone-shaped bell and fasten straight edges together with cellophane tape. Single artificial holly berries made on the end of a short green wire can be bought at the Christmas season and will serve both as tongues for the bells and as fasteners to the tree as well.

In planning the program for your banquet, make it a festive occasion. Although you do want it to honor Christ, it is not primarily a devotional meeting. Secular as well as sacred music is in order, and laughter has a legitimate place on the program.

When the general chairman first meets with his assistants (those in charge of decorations, menu, program, publicity and reservations), they must decide whether or not the bulk of the program shall be supplied by a speaker. If—as happens nearly nine times out of ten — the speaker merely preaches a sermon "out of the barrel," your banquet will not be a total success. If you can get a speaker whose subject, *or* his manner of presenting it, recognizes the difference between this festive occasion and a church service, the arrangement may prove satisfactory. He should not speak more than 30 minutes.

However, for young people a program of varied entertainment can include brief, well-planned after-dinner speeches, music, perhaps readings, stunts (try a parody of "Curfew Shall Not Ring Tonight"!) and a *brief* devotional. Too often, planning to have a "main speaker" is merely following the line of least resistance.

A pre-banquet mixer is a sure remedy for the line of frozen dressed-ups perched uneasily on their chairs before the dinner bell rings. Schedule the affair a half-hour before dinner so all have arrived when you sit down. And since the rest of the evening is usually spent seated at the tables, this is your best time for informal fellowship.

If your group is not too large, prepare in advance enough *clever* New Year's resolutions for each guest. Type them on small sheets—pink paper for the girls and blue for the fellows—fold neatly, and fasten with a holiday seal. As each guest arrives, have someone

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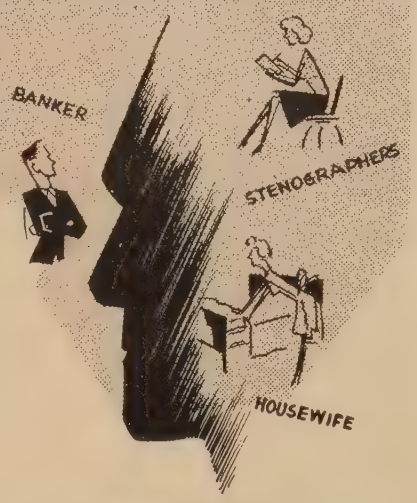

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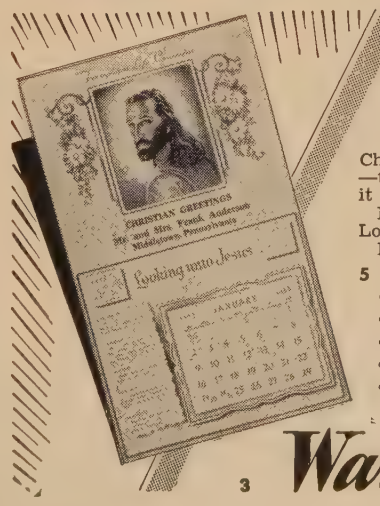

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stationed at the door to pin a bell on him (a paper one, with his name on it if you don't use the metal ones), and then let him choose a resolution (sight unseen) out of a box or bowl, write his name on it and drop it into a box slot. Later in the evening—perhaps between courses—the toastmaster or program chairman will read the names aloud, breaking the seal and reading each person's New Year's resolution . . . "I resolve to become president of this organization," or, "I resolve to propose to Jean Jones before the year is out."

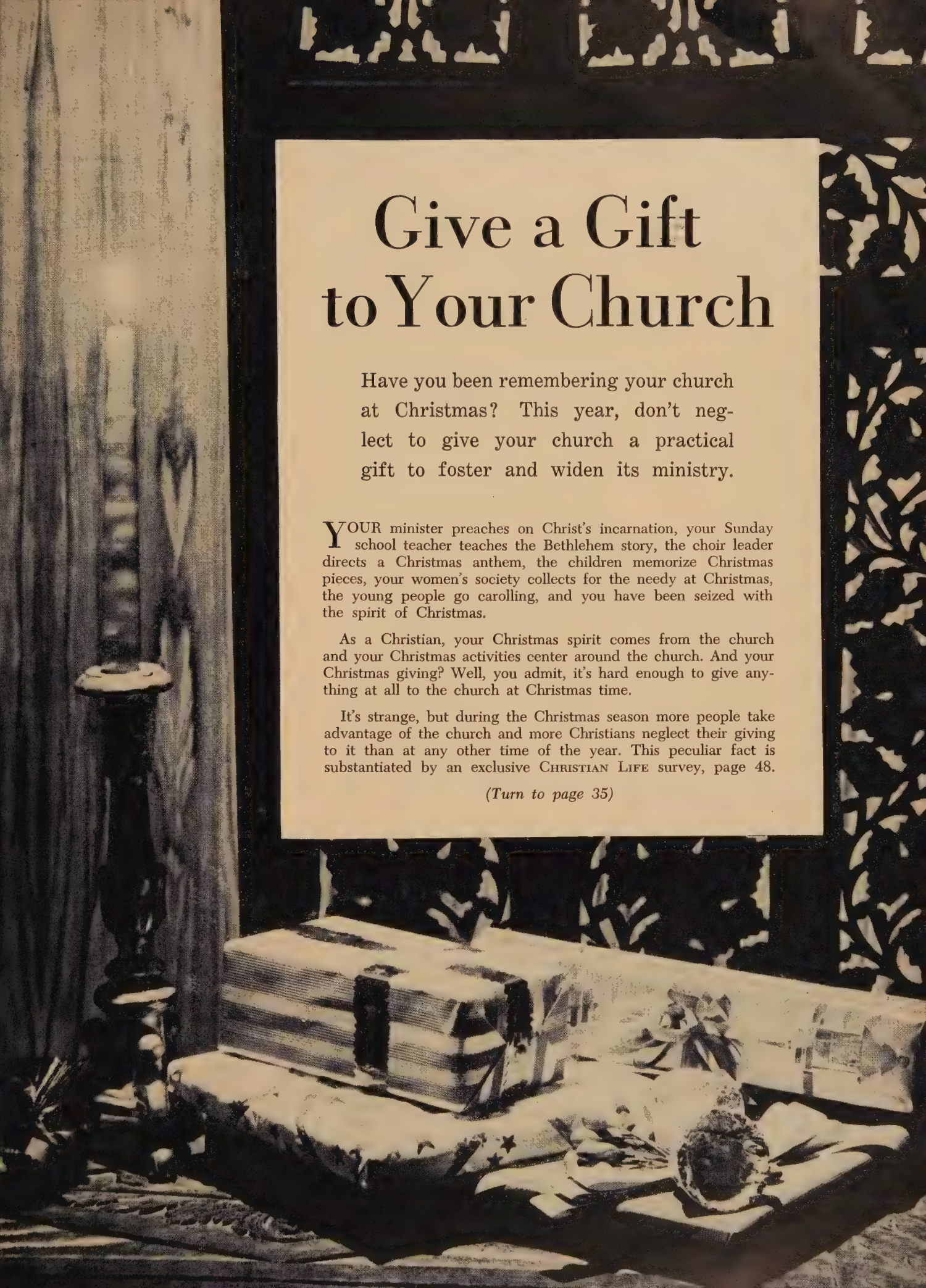
Then, if your group is not too small, give each guest upon arrival an 8½ x 11 inch mimeographed list of Christmas gifts, with "Who got what?" as a heading. Each person must write after each item listed on this sheet the name of one person present who received that item as a gift *this* Christmas. *Only one* name to each item! The kind and number of items you list will depend on the size and ages of your crowd. Have some ludicrous, as well as more sensible items, on your list: e.g. candy, skates, diary, back-scratcher, wallet, perfume, Bible, red necktie, false teeth, shirt, radio, scarf, engagement ring, slippers, photograph, book, records. Give a prize to the one who has the most items with names.

Appoint a capable toastmaster well in advance and let him know that you expect from him the kind of performance that shows careful, artful planning on his part. If you plan on group singing, have the best possible song leader to direct it, and prepare mimeographed song sheets containing the carols, hymns, or fun-songs you will use. There should be lots of visitors at your banquet, and they may not be familiar with songs you all know.

Divide home talent numbers between those who have been away at school and those who have not. Better still, hire top talent Christian artists (musicians, readers, magicians, etc.) if they are available in your area.

Toward the close of the affair, announce that it is now time to answer the oft-repeated question, "Who is the belle of the Golden Bell Banquet?" Exhibit a nice bouquet of gold colored flowers to be presented to the belle, whoever she is, or a sizable gift wrapped in showy gold paper. Now display a reasonably large bell and a large alarm clock. Explain that the bell is to be passed from hand to hand by the girls present. Each must hold it only long enough to give it one vigorous ring, and then pass it on to the next girl at the table. Before this process begins, set the clock to go off in about five minutes (Time it according to the number present so that the bell will be sure to go all around

(Continued on page 76)



Give a Gift to Your Church

Have you been remembering your church at Christmas? This year, don't neglect to give your church a practical gift to foster and widen its ministry.

YOUR minister preaches on Christ's incarnation, your Sunday school teacher teaches the Bethlehem story, the choir leader directs a Christmas anthem, the children memorize Christmas pieces, your women's society collects for the needy at Christmas, the young people go carolling, and you have been seized with the spirit of Christmas.

As a Christian, your Christmas spirit comes from the church and your Christmas activities center around the church. And your Christmas giving? Well, you admit, it's hard enough to give anything at all to the church at Christmas time.

It's strange, but during the Christmas season more people take advantage of the church and more Christians neglect their giving to it than at any other time of the year. This peculiar fact is substantiated by an exclusive CHRISTIAN LIFE survey, page 48.

(Turn to page 35)

GIVE YOUR CHURCH THIS SUPERB Christmas Present!

If you are considering the purchase of an organ, *you owe it to yourself* to investigate the Story & Clark Church Piano with built-in Lowry Organo.

This incomparable new-day development is a quality electronic organ installed in the magnificent Church Piano by Story & Clark. Its only keyboard is the one familiar piano keyboard, yet it gives actual two-manual organ performance, and literally thousands of tonal combinations.

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The price is about the same as for a comparable electronic organ, alone. No special installation or service is required. Get all the facts! *Write for illustrated brochure today!* Story & Clark Piano Company, 64 East Jackson Boulevard, Chicago.

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So this year CHRISTIAN LIFE is encouraging you to put your church on top of your Christmas shopping list.

You'll admit that your church is deserving of a special gift at Christmas time and the little extra time given for the purchase of an item of church equipment will be especially appreciated. There are suitable materials and equipment of every description and price range.

Extra cash gifts are good, but too often a cash gift is given thoughtlessly or of seeming necessity; the lasting value of merchandise to improve your church's ministry will make Christmas more meaningful than ever.

Sometimes, churches, with active ministries and high-powered missionary programs, neglect the upkeep of their own property and equipment. Modern, efficient materials may enable your church and your pastor to reach more or do a better job in teaching those who now attend.

And sometimes churches in the midst of a building program or struggling with a building indebtedness neglect to purchase needed equipment. Consequently the effectiveness of both the church and Sunday school often suffers.

Giving a practical gift to your church will not only improve its ministry but will also tie it closer to you. You'll become more a part of its battles and will share the joy of its spiritual victories.

Even your Christmas shopping list will take on new meaning. With your church as the first name on your list, you will realize that giving can be more than a worn-out custom; it can be an opportunity of genuine Christian service. And that service should start with the church.

And don't forget your pastor. His service and ministry should be remembered. His needs are real; he, too, will be appreciative of your thoughtfulness.

To facilitate your Christmas giving to your church and pastor, CHRISTIAN LIFE lists and describes merchandise appropriate for church giving, starting on page 38 and gives a simple step-by-step approach on "Giving Made Easy," page 36.

This Christmas, remember God's great gift and with the Apostle Paul, give thanks "unto God for His unspeakable gift." But your thankfulness can best be shown by your gifts to God Himself.

First of all, give of yourself and then give of your substance for the furtherance of His Gospel.

Put your church on top of your shopping list this Christmas and both you and your church will be rewarded.

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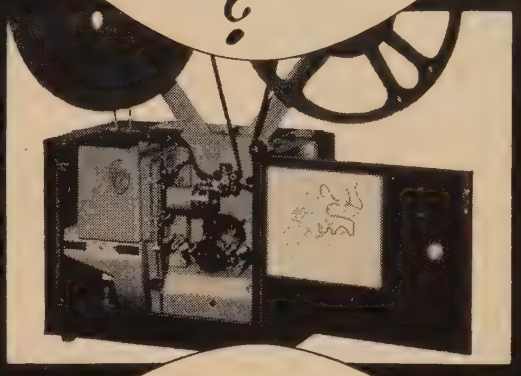

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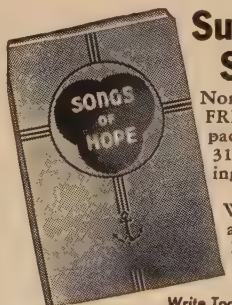

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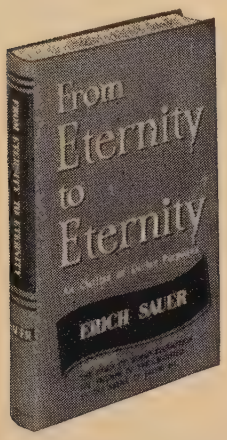

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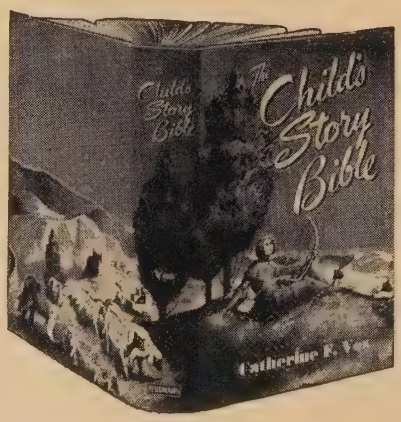

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A CHRISTMAS gift for your church? "Sure," you say, "but how do I go about it?"

It's really very simple, almost as simple as dropping a dollar bill into an offering plate. And you get the added satisfaction of giving personally for a specific need. By buying a Christmas gift for your church or pastor, you see your money in actual active service for the Lord. You'll be thrilled.

If you're a church worker, you probably know a dozen church needs already. You also know approximately how much money you can spend; this is in addition to your tithe, of course. If the item you would like to give the church is more than you can afford, you may be able to interest some friends in the project and you can give cooperatively.

After you have selected the item you would like to donate, consult another church leader, probably the pastor, and get his opinion on how useful your gift will be to the church. No matter how valuable a gift you purchase nor how wonderful you think it may be, if the church or the pastor will not use it, it becomes useless and is a waste of money.

After consulting with another church leader, you are ready to donate the money. For two reasons, it is better if you give your money to the church, designate it specifically for the purchase of your gift and let the church do the actual buying. First, this will allow you to claim full income tax deduction credit; second, the church may be able to purchase the item at a special church rate.

You may desire to give your money early in December in order that your gift merchandise will be on hand for Christmas. Or you may want to give your money to the church during the Christmas season.

But no matter when you do it, you'll find it's simple, it's satisfying and it's very practical.

It will top your Christmas giving with a worthwhile atmosphere.

Here's how to give, step by step:

1. Know a specific church need.
2. Know how much you can give.
3. Consult your pastor.
4. Give your money to the church.
5. Designate your offering for the Christmas gift.
6. Let the church do the purchasing.

END

NEW READERS' SERVICE

Need Help? You'll Find It Here

EVERY month more Readers' Service records are breaking. More and more CHRISTIAN LIFE readers are sending in the Readers' Service coupon and are taking advantage of the free information and merchandise now being offered in these pages.

For August, the total response was 4,400, breaking the old record of 3,449.

Some readers, just learning about this new service, are sending in coupons for merchandise and information offered in past months. The World Missions Map, offered by the World Home Bible League in July, is still popular. More than 425 have now been sent out. The information on free orchids for churches, which appeared in August, is past the 325 mark and still going strong. The family altar folder, offered by *The Christian Parent*, has been sent to more than 260 readers in the past two months.

Information offered by advertisers in their ads has been receiving a similar enthusiastic reception from our subscribers.

Here are a few letters:

From a missionary in Brazil: "Here's a big thank you for your Readers' Service. Your form is so easy to fill out and brings so much in the way of ideas, plans and future possibilities for our work down here. We have a territory to care for which is roughly the size of New York State. We have six churches, two evangelists, two primary schools, about 150 preaching points and a tremendous amount of work to do."

A school principal from Nigeria, West Africa: "Congratulations on the excellence of your publication and its true 'service to readers' facilities."

A pastor from Ohio: "Seems like a lot but one can't miss all these good things all the time and still stay in business."

A youth worker in a home mission: "We have found your Readers' Service department very helpful."

A Sunday school teacher in Iowa: "CHRISTIAN LIFE's Readers' Service is a great help to us in the selection of religious films. Most of the films we have used we have ordered through this service and we have used almost $700 worth in outdoor evangelism and church showings since January 1954. Your service has also been a great help to me in my work as a Sunday school teacher."

A church librarian in Michigan: "The materials you are making available will be of great value to the people in our church. We are very interested."

A Pennsylvania pastor: "Your new service is a big help to busy pastors desiring special information for self, friends, church boards and departments. Keep up the good work."

If you, too, are finding help through this new service, tell us about it when you send in this month's Readers' Service coupon.

You'll remember how simple it is to receive this help. Simply check the squares of products and services in which you are interested and you'll receive a wealth of information for the betterment of your Sunday school and church.

The three types of help offered through this new Readers' Service coupon are (1) further information on our advertisers and their products, (2) information on new products listed in the magazine, and (3) free booklets and materials for your use.

For this month's free materials, see descriptions on next page.

FOR MORE INFORMATION . . .

√ Place a check mark alongside products and services on which you want specific information.

COVERS
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- ☐ 3rd—Bob Pierce Film
- ☐ 4th—Ellicott's Commentary

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Your Name.....

Your Office: church.....school.....other.....

Address.....City.....State.....

1154

Tear Out This Coupon -- Mail Today to

CHRISTIAN LIFE MAGAZINE - 434 S. Wabash Ave., Chicago 5

FREE INFORMATION and MATERIALS that will improve your service in church and Sunday school.

Mission News from Indonesia

The quarterly news letter of the "Evangelize China" Fellowship is being offered to our readers. The work was founded by Dr. and Mrs. Andrew Gih and now operates principally in Indonesia.

For your copy, check item 1136-A on the Readers' Service card below.

Free Sound Films

A 20-page pocket guide to titles and descriptions of free 16 mm sound films has been offered by Modern Talking Picture Service, Inc. Most of them are educational or travel films.

For your copy, check item 1136-B on the Readers' Service card below.

Information on Flooring

"Tile-Tex Digest," a 36-page illustrated booklet, which tells the history of the pioneer resilient floor tile manufacturer, will be given away by the Flintkote Company.

For your copy, check item 1136-C on the Readers' Service card below.

Stained Glass Booklet

The Payne-Spiers Studios, Inc., is offering to pastors a free booklet entitled "Stained Glass."

For your copy, check item 1136-D on the Readers' Service card below.

Projection Screen Help

A new informative pocket catalog on projection screens which contains hints on how to choose screens, the best projection surface and the correct screen size is offered by the Radiant Manufacturing Company.

For your copy, check item 1136-E on the Readers' Service card below.

Church Design

Planning committees and others interested in modern church design may obtain copies of "Redwood News" free upon request. It reveals how redwood is used in church building.

For your copy, check item 1136-F on the Readers' Service card below.

Leaflet on Giving

A leaflet entitled "Spirit-directed Giving," written by Dr. Lewis Sperry Chafer is being offered by the Central American Mission.

For your copy, check item 1136-G on the Readers' Service card below.

Changeable Sign Brochure

A new changeable copy sign has been designed by Wagner Sign Service. A new brochure on this type of changeable copy display for churches will be sent free to anyone requesting it.

For your copy, check item 1136-H on the Readers' Service card below.

Phonograph Catalog

An attractive eight-page catalog on new phonograph models is being offered by the Califone Corporation. The new models stress highest fidelity.

For your copy, check item 1136-I on the Readers' Service card below.

Music for Church Ensembles

A comprehensive listing of music for church instrumental ensembles is being provided by James Boersma, author of "Your Untapped Musical Talent," page 93.

For your copy, check item 1136-J on the Readers' Service card below.

Church Publication Aid

A new fluid process of duplication which offers many possibilities for small publications has recently been announced. Complete information is being provided by Standard Duplicating Machines Corporation. It is claimed that churches can improve their newspapers by about 50 percent through this new process.

For more information, check item 1136-K on the Readers' Service card below.

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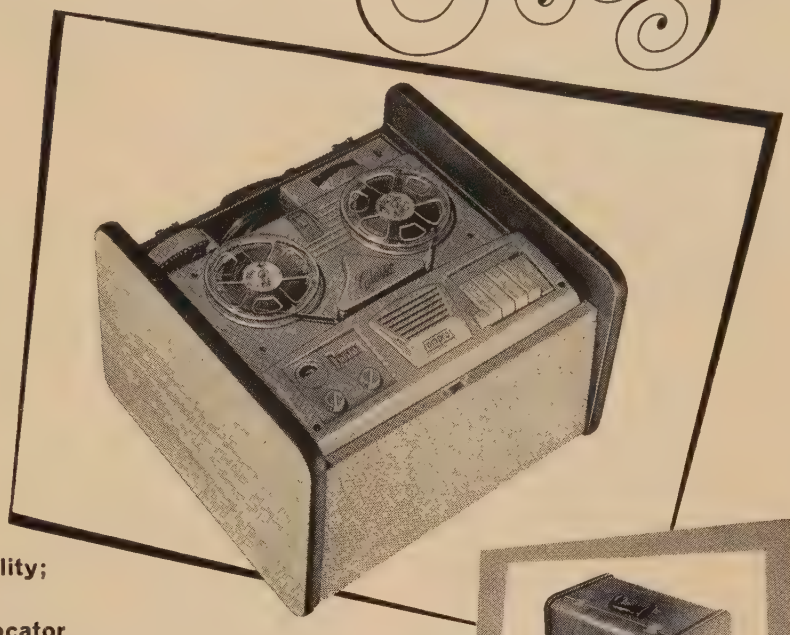
How to Use This Coupon

Just check the squares opposite the items listed here. On the reverse side of this page, fill in your name and address, tear off on the line shown above and mail to "Christian Life" magazine. We will do the rest and the information or materials will be sent to you without obligation.

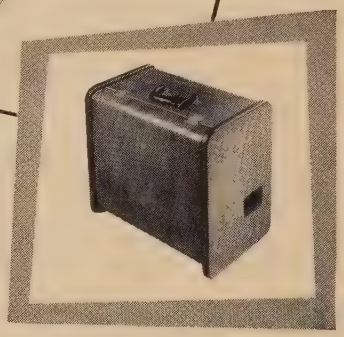
this tape recorder is no Sissy!

While every other tape recorder is made essentially for carefully-handled home playing . . . this new "Classic" model by Ampro is designed and quality-built for use at work . . . your kind of work. Bone-hard, glass-smooth plastic finish sides are girdled by rubber guard rails. Entire case is scuff-scratch-stain resistant. There's nothing else like it in the world!



THE AMPRO "CLASSIC"

- **Two Speeds ($7\frac{1}{2}$ i.p.s. for high fidelity; $3\frac{3}{4}$ i.p.s. for long play)**
- **Automatic Selection Locator**
- **Electro-magnetic Piano-Key Controls**
- **Safety Tab . . . prevents accidental erasure.**



Super Stylist "10"

16mm SOUND PROJECTOR PRESENTS A

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Crystal-clear sound and vividly brilliant pictures combined as only Ampro engineering can combine them! Remember: the only thing better than a picture is a picture that moves and talks!

- **10-inch Alnico-5 P.M. Speaker**
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- **Operates at both sound and silent speeds**

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- ☐ Ampro "Classic" Tape Recorder
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Name_____

Institution_____

Address_____

City_____ Zone____ State_____

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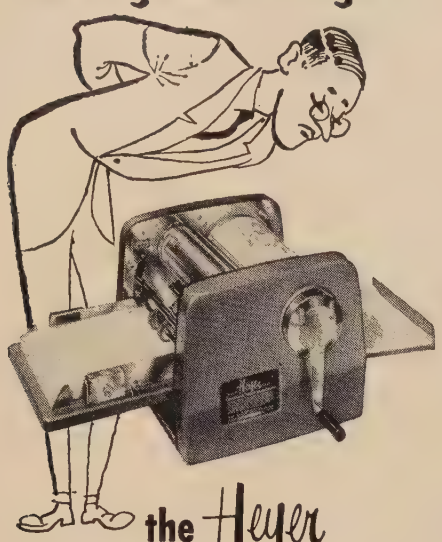

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The Conqueror is the best in the field, at a price far lower than comparable machines.

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The Conqueror has all the better features for better duplicating built-in to make every job a pleasure, including: **Raise-and-Lower Control . . . New Fluid Control . . . Visible Reset Counter . . . Visible Fluid Supply . . . Adjustable Pressure Control . . . Positive Rotary Feed.**

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We will also send you information on the new Conqueror Model 76 . . . Spirit of '76 automatic electric duplicator which makes duplicating a push-button operation.

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GIFT SUGGESTIONS FOR CHURCH AND PARSONAGE

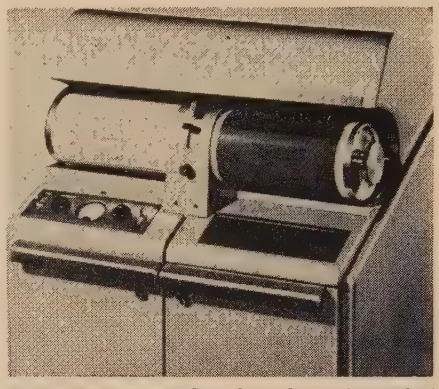
This concise, pictorial guide to useful merchandise and equipment will simplify selecting a gift for church and pastor.

FOR the convenience of its readers, CHRISTIAN LIFE presents this gift list for church and parsonage. A national church survey (see page 48) revealed that these supplies and items of equipment are most needed and desired in today's evangelical churches.

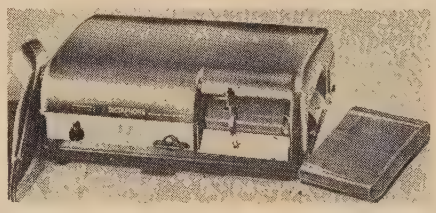
The following list is another exclusive CHRISTIAN LIFE service, designed to aid the ministry of churches and to bless the lives of church members. Other items suitable for Christmas giving are listed in accompanying advertisements.

Office Machines

TYPEWRITER — Royal Quiet De Luxe Portable Typewriter, with office typewriter keyboard and features, including "Magic" margin and "Touch Control." Royal Typewriter Company, Inc.

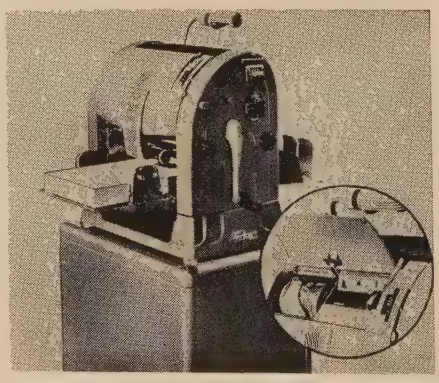


STENCIL PRODUCER — Stenafax, electronic method of mimeograph stencil preparation, reproduces any graphic material in six minutes. Times Facsimile Corporation.

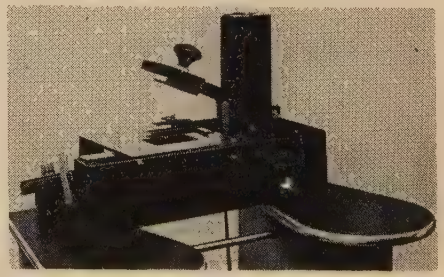


DICTATING MACHINE — Dictaphone Time - Master dictating machine, weighs 12 pounds, has automatic voice-pilot for visual assurance of recording, a master microphone with instant start-stop and automatic review. Dictaphone Corporation.

VARI-TYPE — Vari-Typer Model M-11, prepares stencil in variety of type sizes and styles, open-end carriage, changeable spacing. Ralph C. Coxhead Corp.



DUPLICATOR — Rex-Rotary duplicator, model D-270 EAU, features quick change of colors, wide printing area, print positioning and automatic counter. Rex-Rotary Distributing Corp.



ADDRESSING MACHINE — Listax, hand or foot operated metal-plate addressing machine, feeds plates from filing tray holding 100 plates. Rex-Rotary Distributing Corp.

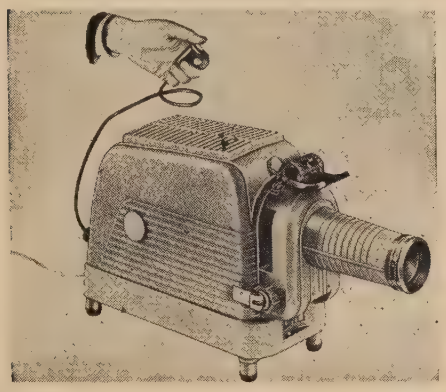
Office Furniture

DESK—Double pedestal executive desk with 30" x 60" Plastite top, four storage drawers and one correspondence drawer. Browne - Morse.

DESK—Teacher's desk, finished in natural, school brown or maple, 30" high, 54" x 28", four storage drawers and one double depth. Paris Manufacturing Company.

OFFICE CHAIR—Clerical posture chair, five posture adjustment and synchronized tilting. Heavy foam rubber cushions on seat and back. Browne - Morse.

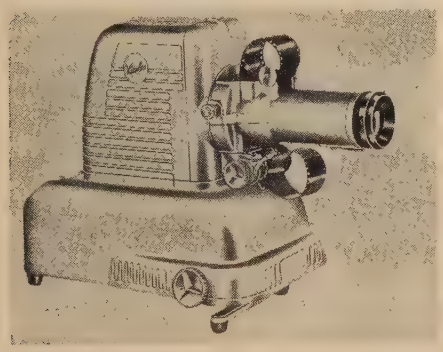
Audio-Visual Equipment



PROJECTOR—Soundview, Model PS 65F, combination 35 mm filmstrip and slide projector, remote push-button control, $117.50. Automatic Projection Corp.

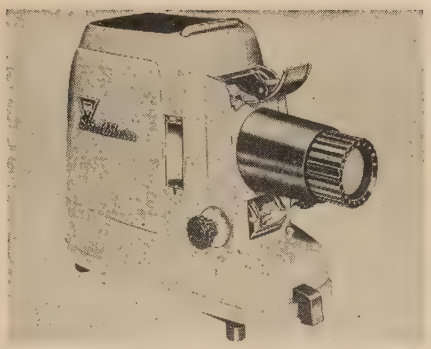
FILM GUIDE—Master Guide to Religious Films and Filmstrips, contains detailed information on religious films and filmstrips, supplements mailed quarterly, $6. Selected Films Release Service.

KODACHROME SLIDES—200 slides of Holy Land, taken in 1952, Westminster Films.

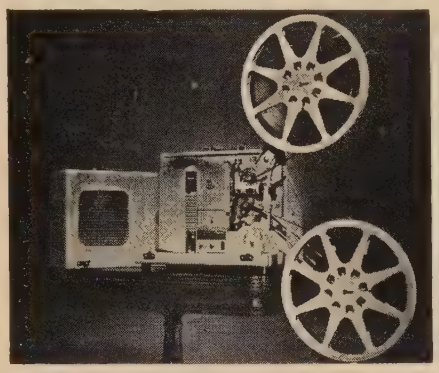


PROJECTOR—Combination Slide and Strip Film Projector, Model V-25C "Venturi-Airjector," horizontal and vertical projector, Viewlex, Inc.

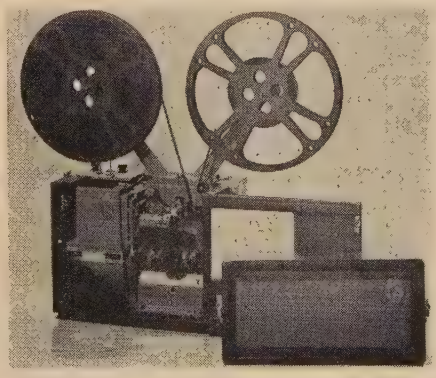
PROJECTION SCREEN—Da-Lite "Push-Button" Challenger, 30" x 40", tripod legs, $24.75. Da-Lite Screens.



PROJECTOR—S.V.E. School Master 300, for showing filmstrips and 2x2 slides, blower cooling, projector $64.50. Society for Visual Education, Inc.



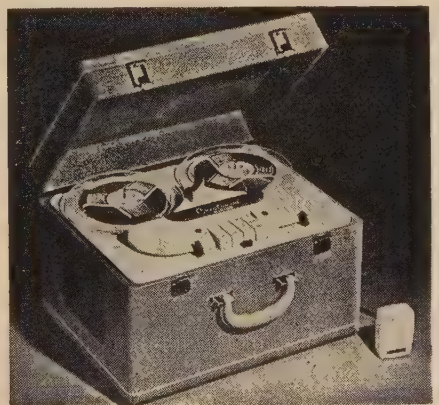
PROJECTOR—Kodascope Pageant Sound Projector, Model AV 072, with attached reel arms, 7-watt projector, 8-inch speaker, $425. Eastman Kodak Co.



PROJECTOR—Victor Classmate 4, 16 mm Sound Motion Picture projector, with matching 9" oval top-mounted speaker, portable, $415. Victor Animatograph Corp.

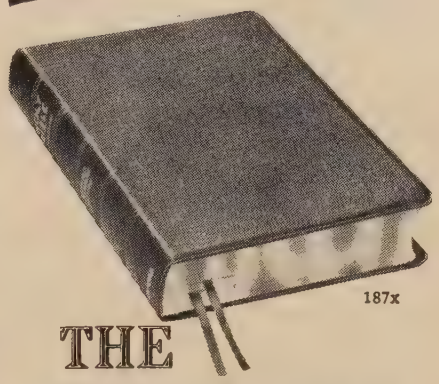
PROJECTOR—Miracle Sound Projector, $495. C. O. Baptista Films.

Recorders



TAPE RECORDER—Crestwood 303, 7 inch reel size, portable with separate power amplifier and speaker, recorder $199.50. Daystrom Electric Corp.

When you plan a gift—



THE
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BIBLE

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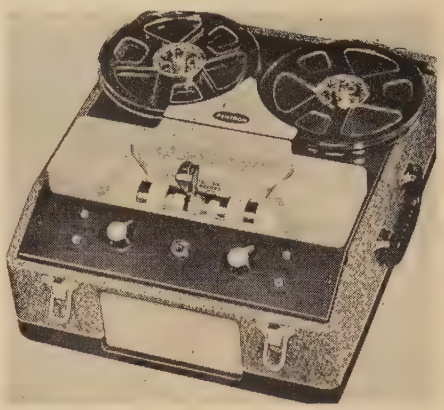

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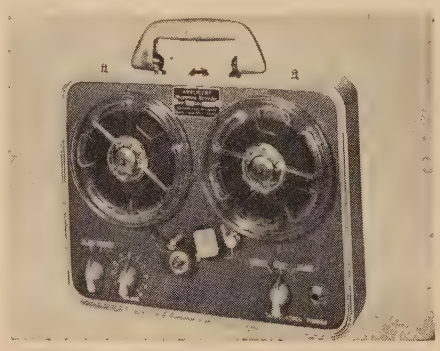

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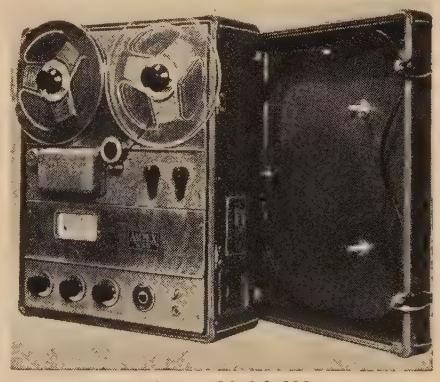
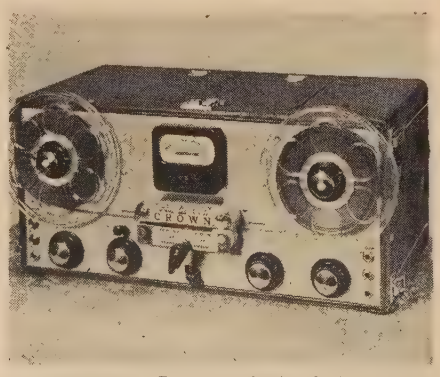


TAPE RECORDER—Ampex Model 600, separate record and playback amplifiers, direct-reading meter for recording levels, $545. Ampex Corp.



TAPE RECORDER—Crown Professional, 3 speeds, 3 inputs, 7½" reels, magic eye, $349.50. International Radio & Electronics Corp.

TAPE RECORDER—Webster Electric Ekotape, "Golden Tone," weighs 28 pounds, 2-speed, twin-track, distributed by Christian Military Men's Committee.

RECORD PLAYER—Model B-2A Picturephone, plays all sizes of records, 3-speed with detachable speaker, $65. O. J. McClure Talking Pictures.

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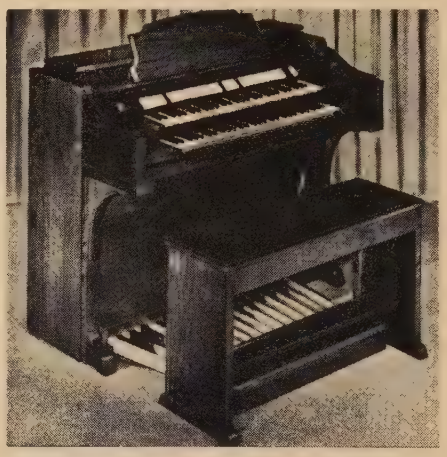
PENS—Retractable Ball Pens, No. 26, in one of four colors, cartridge contains about 5,000 minutes of writing, $.89. Pen & Pencil Co. of North America.

Pianos and Organs



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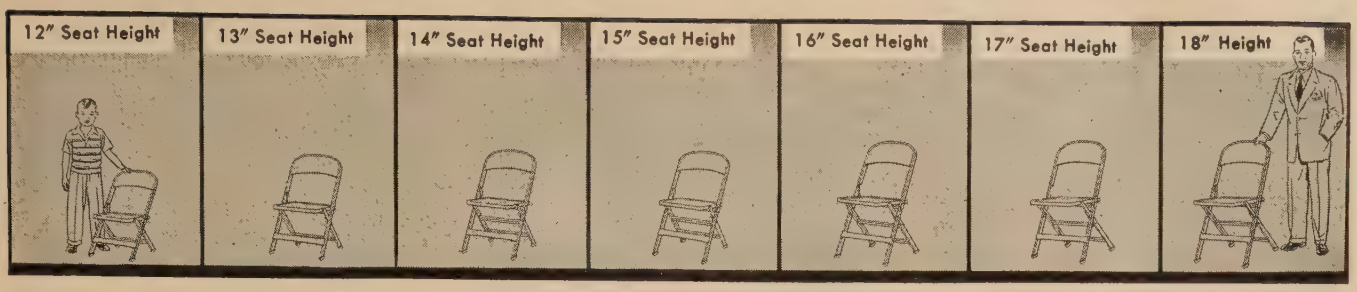
ORGAN—Allen Model B-3 Organ with Gyrophonic Projector eliminating loud-speaker blast, with 23 stops, has full frequency response. Allen Organ Company.

PIANO—Professional Upright with built-in Lowrey Organo, built with extra-heavy construction, can be played as organ, piano or both. Story & Clark.



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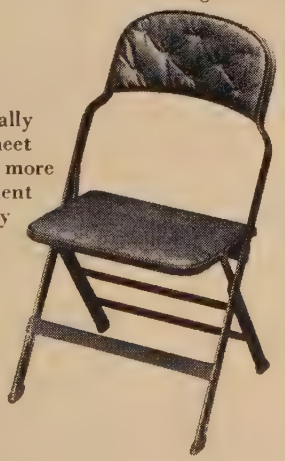

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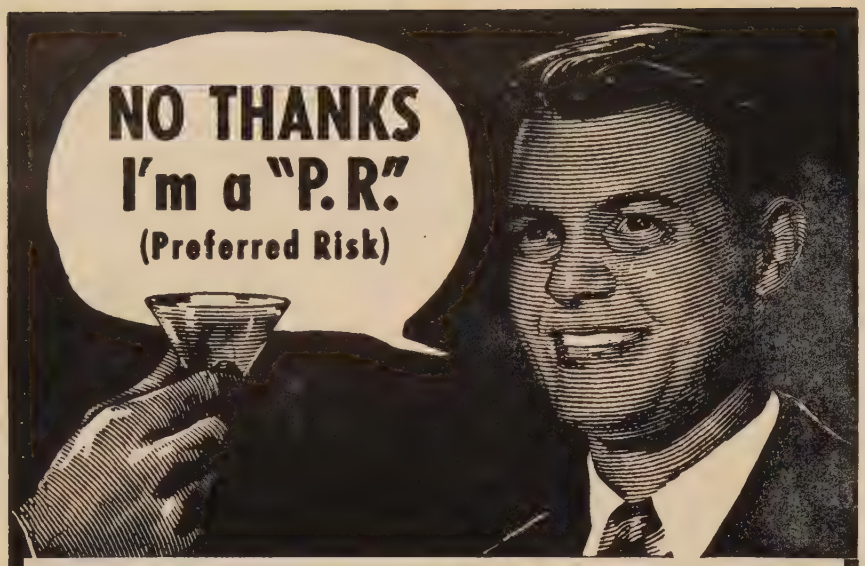

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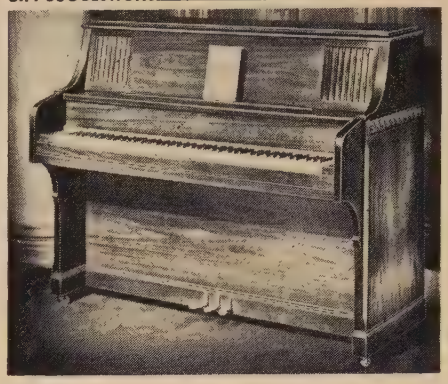

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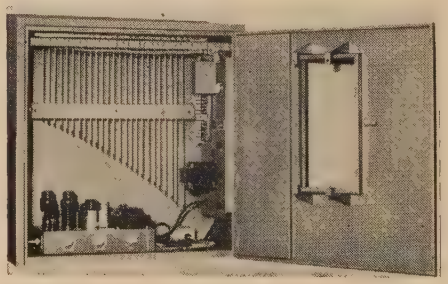
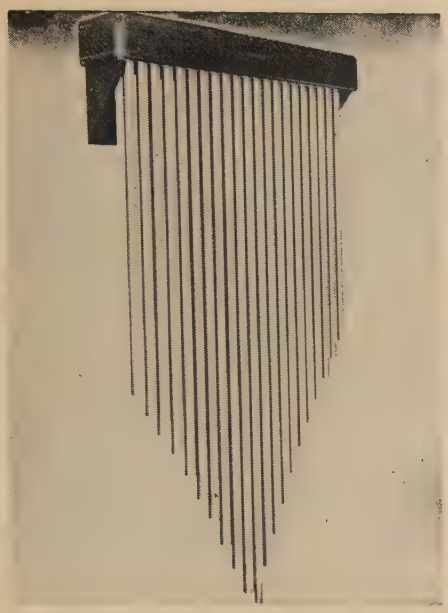


CARILLON — S - C Louvain Carillon, two octave range, may be amplified to any desired volume. Stromberg-Carlson.



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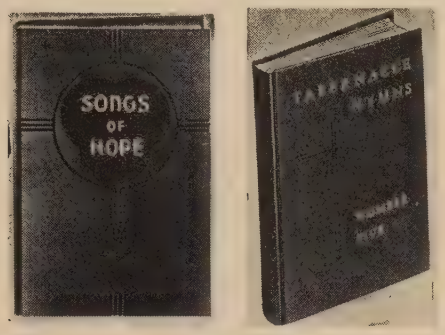

HYMNAL—*Songs of Hope,* 288 pages, 347 numbers, $95 per 100. Hope Publishing Co.

COMMENTARY—*Clarke's Commentary on the Bible,* by Adam Clarke, 6 volumes, 800 pages in each, $24.50 per set. Abingdon Press.

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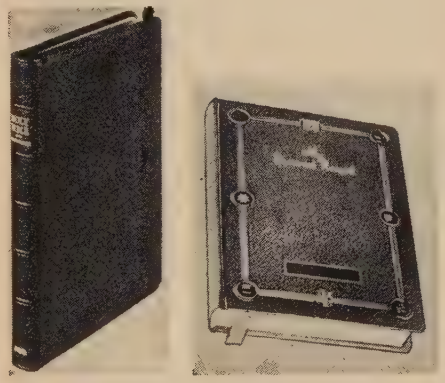

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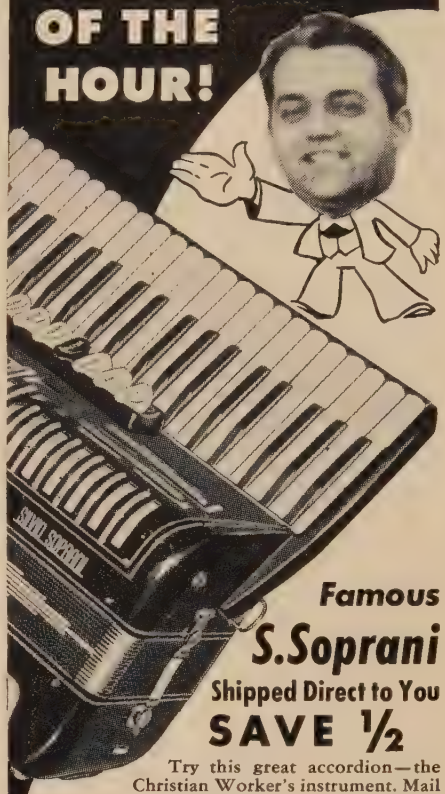

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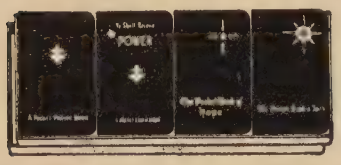

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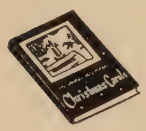

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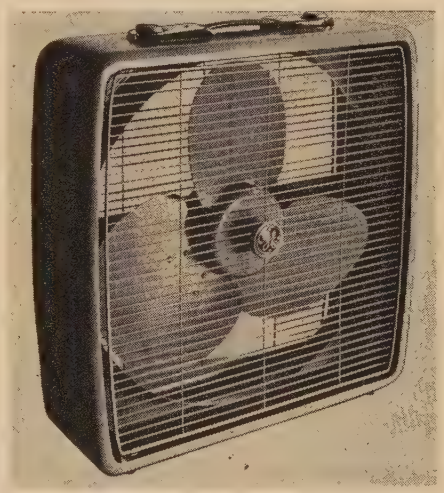

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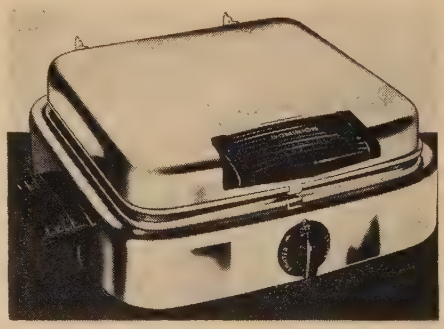

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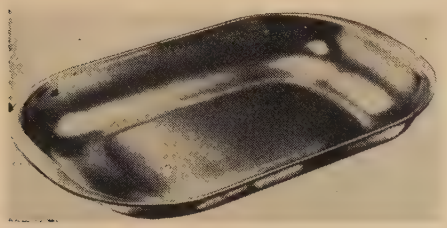

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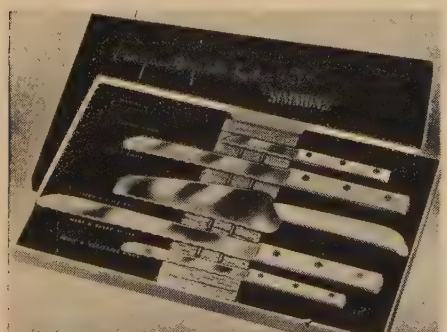

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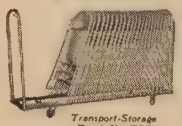

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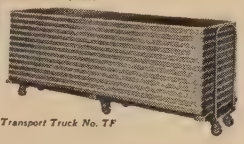

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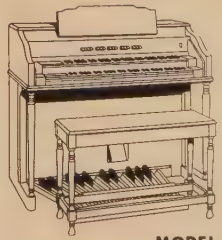

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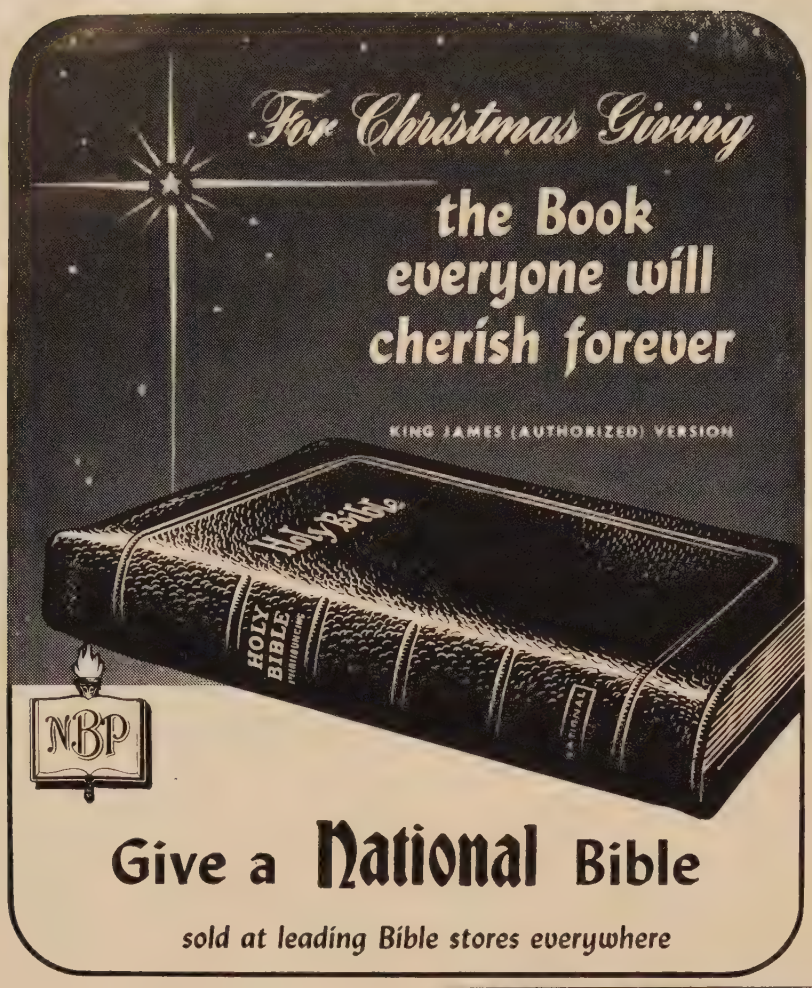

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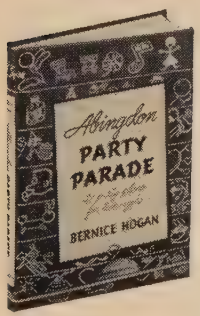

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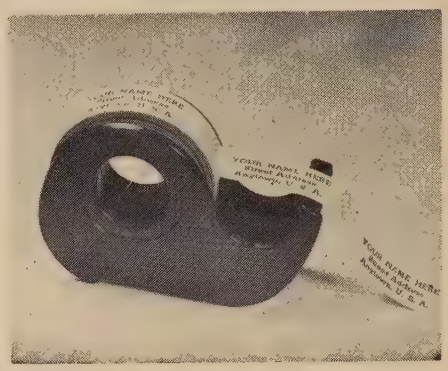

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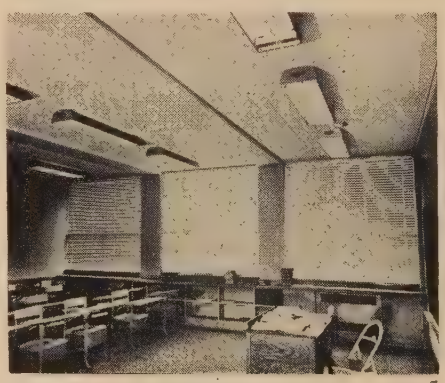

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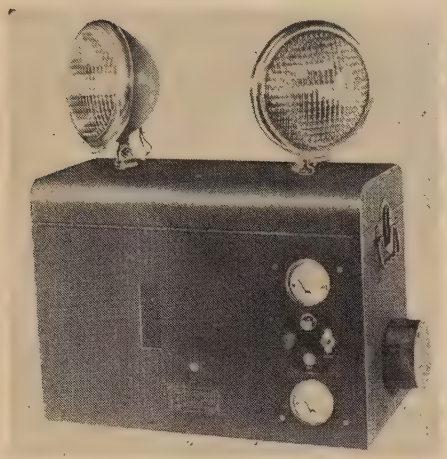

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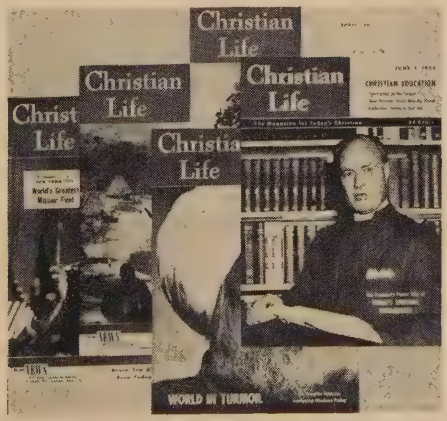

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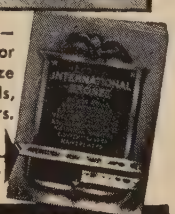

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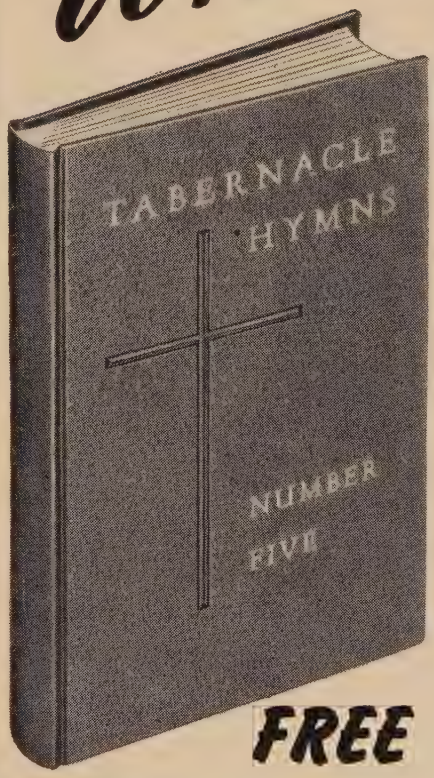

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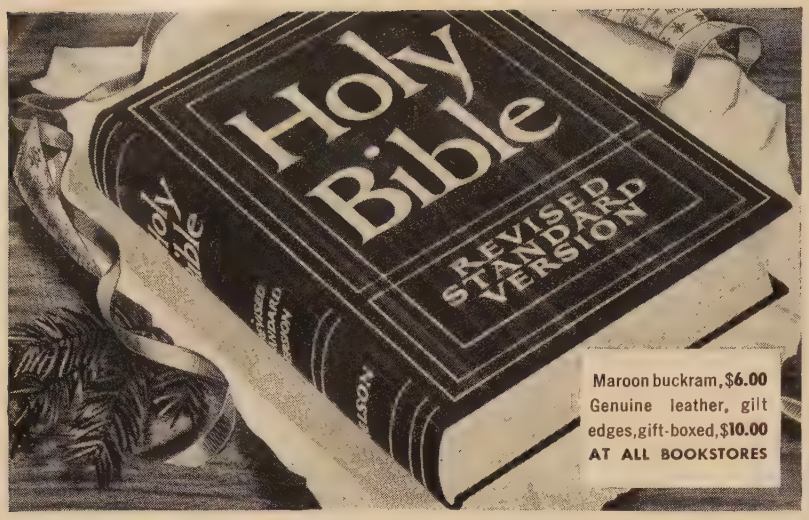

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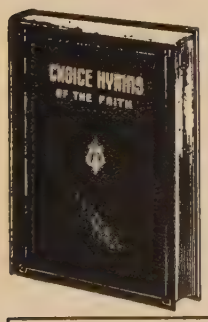

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Survey Reveals Church Needs for Equipment

AT CHRISTMAS, almost everyone receives gifts — almost everyone, that is except the church and pastor. That's what a national CHRISTIAN LIFE survey revealed about the Christmas giving habits of members of evangelical Christian churches.

The coast-to-coast survey contacted churches of a score of denominations. While more than 95 per cent of the churches believed that giving useful gifts to the church at Christmas was a good idea, only six per cent of them usually received Christmas gifts.

According to the survey, church members located west of the Mississippi had a slightly better giving average than did Easterners, but neither scored higher than 12 per cent.

The survey further revealed that about 60 per cent of the pastors seldom or never receive gifts from church families.

When 95 per cent of the churches replied that gift suggestions in CHRISTIAN LIFE Magazine would help church members meet this need, the editors felt their call to action.

Topping the list of items needed for the church was church furniture with about 70 per cent of the responding churches definitely needing furniture. Hymnbooks, Bibles and library books were needed by about half the churches and visual aid equipment had a desirability rating almost as high.

Often neglected is the church office, according to the survey. More than 20 per cent of the churches need office machines, such as typewriters, mimeographs and addressographs this Christmas. Another 11 per cent need desks and office files for the church office.

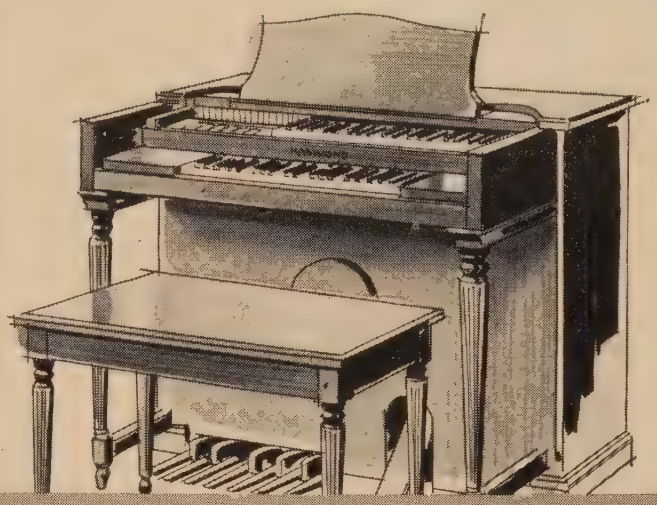
Other items which rated high were recorders, pianos and organs. Needs for parsonage furniture and the church kitchen were also obvious.

The survey indicated that while the needs of each church varied, the need of every church was definite. Almost every church responded with a list of a half dozen items of varying costs which they could use immediately.

With such a response, CHRISTIAN LIFE Magazine eagerly began planning this Christmas gift supplement. Its purpose is to provide better equipment and facilities for church and pastor in order that church and pastor may better serve their membership. END

FACTS TO CONSIDER when buying a new organ

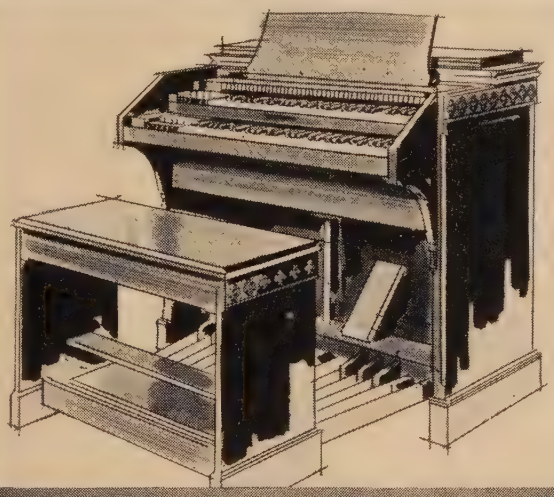
A Hammond means *low initial cost! Low upkeep! No tuning expense!*



For the small church, chapel or Sunday School —Spinet Model Hammond Organ

Low-cost, compact, easy to play. Yet has astonishing power and beauty of tone! Easily moved from room to room.

Features: 2 manuals, 44 keys each. Straight 12-note pedal keyboard. Expression pedal, and 2 groups of Harmonic Drawbars. 45⅝" wide, 43" deep, 42" high. With bench, $1285 f.o.b. Chicago.



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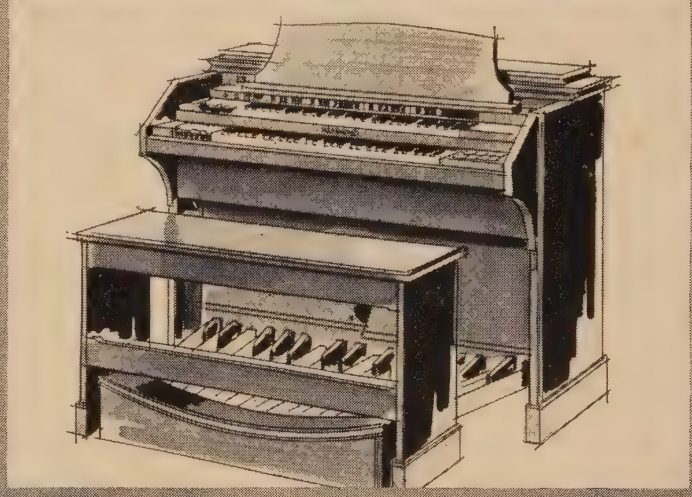
Features: 2 manuals, swell and great (61 keys each). 25-note radial pedalboard. 9 pre-sets and 9 adjustable Harmonic Drawbars for each manual. Expression pedal controls Swell, Great and Pedals. Hammond Vibrato and Vibrato Chorus . . . selective each manual. 48¾" wide, 47" deep, 46" high. Console, $2178. 40-watt tone cabinet with reverberation control, $560. (Prices f.o.b. Chicago.)



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(Symbols following title indicate age level; see box below)

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STORIES OF THE CHILDHOOD OF JESUS (A726SE) (K-P).....$14.25
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FEAST OF LIGHTS WITH JESUS (A770-6) (P-J).....$ 4.00
How Jesus might have celebrated the Jewish holiday of Hanukkah.

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The story of the fourth wise man.

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Five favored hymns illustrated in color.

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He gave his straw to make a soft bed for the Baby Jesus.

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Lost on earth, this little angel spreads happiness.

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He went with the Wise Men to worship Baby Jesus.

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The beloved Christmas poem told with exciting pictures.

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The Christmas morning "surprise" of a poor little girl.

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filmstrips which tell about Thanksgiving

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Inspiring views of our country with words of the hymn.

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An inspiring worship service for use at Thanksgiving.

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A—Young People and Adults
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COTTON TOWN

(Continued from page 27)

ropolitan Baptist Church, where Dr. S. A. Owen has served as pastor for more than 31 years, one of the two longest pastorates in the city. He has served 18 consecutive years as president of the Negro Tennessee Baptist Convention, and vice president at large of the National Baptist Convention, USA.

Membership remains constant at around 1,000, divided into 16 "districts" with a deacon and associate to shepherd each district. These keep track of Metropolitan's members in their respective districts, especially those beginning to grow lax in their Christian life.

Relations between Negro Christian leaders and the white pastors of the city is uniformly good, based on mutual respect for their common problems.

Speaking of the white pastors, the difficulty of discussing their churches lies in choosing—from among the great many fine ones—those that can be fairly considered representative of them all.

The Plymouth Brethren meet in *Grace Gospel Chapel,* not far from Crump Stadium. The pastor, John J. McGehee, also teaches a Monday evening Bible class at LeMoyne College for Negro pastors and Sunday School teachers.

First Assembly of God is familiar to CHRISTIAN LIFE readers as a consistent winner in the annual Sunday School contest—fourth place their first year, third the second year, then first in their class!

"We'll win the Grand Prize next time!" predicts Pastor James E. Hamill, smiling.

Among Assemblies of God, First, in Memphis, ranks second in numbers only to Bethel Temple of Dallas, Texas. A number of other Memphis churches, however, are larger.

Pastor Hamill attributes this to "our rigidly high standards of church membership plus the fact we do not carry 'spiritual deadheads' on our church roll."

Although most downtown churches have been forced to follow the residential trend eastward away from the river, *First Methodist* and *First Presbyterian* prove the exceptions. Located in the same block, adjacent to Ellis Auditorium and Memphis Union Mission, they have been serving the needs of the downtown area for 125 years.

By contrast, *Second Presbyterian* has thrived by moving miles farther eastward on Poplar Avenue, in the city's most fashionable residential district. Its fine educational building houses the Presbyterian Day School for boys.

Some of Memphis' outstanding Christian laymen hold membership here.

Dr. J. Wesley McKinney, prominent ophthalmologist, serves as deacon. He is also member of the Board of Mid-South Bible Institute, Young Life, and Christian Fellowship for the Blind.

Horace Hull, co-owner of Hull-Dobbs Co., "World's Largest Ford Dealer", serves as elder, and was a most active supporter of Billy Graham in Memphis.

Another church recently moved into a fine new building is *First Evangelical* where nationally known Dr. T. Stanley Soltau is pastor. This church supports, in part, 12 workers in full time service.

Visitors find the services somewhat unique in that no offerings are ever taken. An oaken chest stands in the lobby as a silent reminder of the stewardship responsibilities of God's people. The necessary money has always come in.

Union Ave. Methodist features an aggressively evangelistic program under its present pastor, Dr. Wayne A. Lamb, who made the church facilities available for one of the "personal worker" classes of the Billy Graham meeting.

The *Christian and Missionary Alliance* has operated a small church for years in the Fairgrounds area. Never evidencing phenomenal growth, the work has nevertheless endured and Rev. C. E. Wisser, present pastor, states that the church is stronger now than it has ever been before.

Other outstanding Memphis churches include downtown *Calvary Episcopal, Lindenwood Christian, Idlewild* and *Evergreen Presbyterian,* and *St. Luke's Methodist.*

All Memphis evangelicals agree that Southern Baptists are unquestionably the strongest denomination.

The largest of the Baptist churches, with more than 8,000 members, is *Bellevue,* listed as one of the 12 outstanding churches in America by a recent *Christian Century* and *Life* magazine survey.

Its pastor, Dr. Robert G. Lee, is widely known all over the Christian world. Author of more than 20 books, President of the Southern Baptist Convention 3 consecutive years, he is in great demand as a speaker at such conferences as Winona Lake, Canadian Keswick, Ocean Grove, and Founder's Week at Moody Bible Institute in Chicago.

Now housed in a magnificent $1.5 million building that is one of the show places of Memphis, staff members are kept busy guiding out-of-town visitors

(Continued on page 65)

Letter from a Cattle-Rancher's Wife—

"Our children would have grown up without any Christian training at all if it hadn't been for you. . . . And to think that now both of our children trust in Christ as their personal Saviour!

"I had drifted so far away from Christian things, I wouldn't have been able to

tell them the way of Salvation. We moved out here . . . so far from church and Sunday school that we considered it impossible until you talked to us about organizing a work out here . . . now the Lord has helped us to have a successful little Union Sunday School."

This letter of gratitude from a mother in the ranch country of South Dakota tells of the spiritual need that exists in rural communities in every part of our nation.

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"Jackie Meets Leo"

by Phil Saint

In the first book, "Jackie Meets Leo," Jackie gets lost in the forest, meets a strange lion which becomes his fast friend, then both escape a forest fire and reach the safety of a clearing where they meet Old Pop Hanson, a former miner. Illustrated in full color with high-gloss covers. 40c

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NATIONAL

Foes of Horror Books Win Fight

Public Pressure Mounts

FACED WITH an ever-growing problem of juvenile delinquency, the nation has shown increasing concern over the effects of lurid, sex-filled crime and horror "comic books" on youth.

Though authorities are not agreed on the relationship of such literature to juvenile delinquency, the conviction has grown that, as one Protestant clergyman put it, "It is absurd to suppose that the reading of cheap literature does not have both obvious and subtle effects upon our children."

Throughout the summer and into the fall the fight against objectionable comic books continued unabated, with parents, religious leaders and civic groups voicing loud opposition. Highlights:

1. Pressure from church and PTA groups resulted in city council bans against crime and horror books in Houston, Fort Worth and Oklahoma City.

2. In New York Mayor Robert F. Wagner directed Corporation Counsel Adrian C. Burke to seek injunctions against the publishing and sale of indecent comic books.

3. In Dallas a campaign by the Junior Chamber of Commerce resulted in the announcement by State Rep. Joe Pool that he would introduce a bill for the banning of objectionable comics at the next state legislative session.

4. In Los Angeles a spokesman for the National Association of Evangelicals, Dr. Carl F. H. Henry of Fuller Theological Seminary, lashed out against "a delinquent, if not decadent, press which traffics in vulgar sex literature and sadistic and horror comics."

5. At a meeting of the Chicago Christian Artists a televised panel discussed "Comic books—do they breed delinquency?" Participants were Radio Commentator Alex Dreier, Publisher Laurin Zorn, Cartoonist Vaughn Shoemaker, Youth For Christ's Bob Cook, Gospel Song-writer Wendell Loveless and Student Oliver Parrish.

6. And at its August convention in Washington, D. C., the American Legion adopted a resolution calling upon the publishing industry to curb the production and distribution of comic books that "exploit lewdness, sadism, horror and unbridled lawlessness." The Legionnaires said further action would be taken if they saw no evidence of a clean-up within a "reasonable" period of time.

The Legionnaires didn't have to wait long. Alarmed over mounting public opinion directed against them, comic book publishers formed a "Comics Magazine Association of America" which, it was claimed, represents 90 per cent of the nation's comic book industry. The association, a spokesman declared, would form a "strict code for the industry that will have teeth in it."

LOVELESS AND DREIER
The concern mounted.

Later it was announced that Judge Charles F. Murphy, Queens County, N. Y., Magistrate, would become "Code Administrator" with authority to enforce the code and to appoint professional reviewers to assist him in inspecting all comic books before they are printed. Comics passed by the administrator, it was said, would carry a formal seal of approval on their covers.

Judge Murphy, Catholic layman active in the National Conference of Christians and Jews and a key figure in several projects to combat juvenile delinquency in New York City, said the code would be "the strongest code of ethics ever adopted by a mass media industry."

Another late development: Smarting under criticism from church and PTA groups, William Gaines, one of the nation's leading publishers of comic books, announced he was discontinuing five periodicals in the "crime and horror" category at a loss of $250,000 a year. "It is suicidal to buck this type of censorship." he said.

As youngsters went back to school there were still plenty of crime and horror comics on the newsstands, but it looked like an encouraging victory had been scored for anti-comic-book campaigners.

A Rising Tide

TO AN ALREADY worried nation FBI Director J. Edgar Hoover gave an ominous report: unless the recent rise in the crime rate is halted, 1954 will see a new all-time record for lawlessness.

Mr. Hoover said there had been an increase of 8.4 per cent in the number of crimes committed during the first half of 1954 as compared with the first seven months of 1953.

Particularly disturbing is the sharp crime rise in small towns and rural areas. The increase in the urban crime rate was 7.2 per cent, but in rural areas it was 11.9 per cent.

Other statistics: a crime of violence was committed every 4.3 minutes in the six-month period, 35 persons per day were feloniously slain and 48 rapes were reported to police every 24 hours.

The Only Cure

PRESIDENT EISENHOWER has given evidence that to him prayer is much more than a word in a campaign speech. Ever since he prayed his "little prayer of my own" at his inauguration he has shown a more-than-political concern over the spiritual welfare of the nation.

In designating Sept. 22 as a national day of prayer, he also called upon people behind the Iron Curtain to join with Americans in praying for world peace. In a Voice of America talk beamed to the Soviet Union and its satellites, the President declared, "We in America know that the true cure for the tensions that threaten to produce war lies not in guns and bombs but in the spirits and minds of men. We are firm in the belief that faith is the mightiest force that man has at his command." He invited "men and women, boys and girls, all over the world" to join with Americans in "an act of faith."

On Sept. 22 churches and synagogues all over America were filled with praying people. How many in Iron Curtain countries joined them only God knows!

'Back to God'

FOR YEARS American Legion conventions have been noted chiefly for their hi-jinks and hilarity, but recently religion has taken a more prominent place in proceedings.

At their 1954 convention Legionnaires voted to make their "Back to God" movement — a program aimed at promoting family devotions, regular church attendance and religious training for youth — a permanent Legion activity. They also petitioned President Eisenhower to issue a

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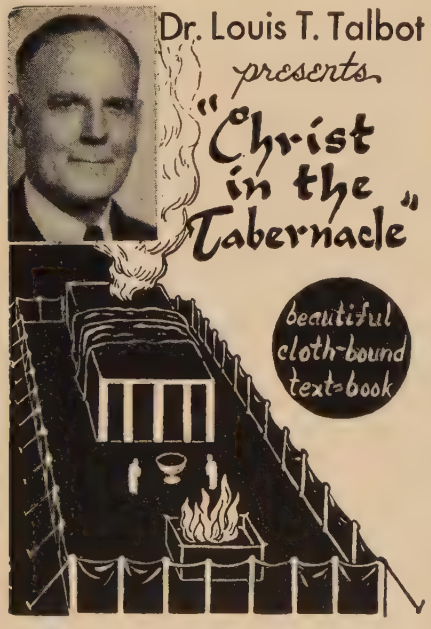

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In an address to the convention Catholic Archbishop Francis Cardinal Spellman warned against the "illusion" that free men can peacefully co-exist with Communists and appealed to the Legionnaires to intensify its emphasis on religious values.

The convention elected Father Albert J. Hoffman, Catholic college professor who lost a leg during World War II, its national chaplain. He succeeds Dr. Tom B. Clark, Disciples of Christ minister.

Murder's Aftermath

THE WIDOW and four children of the Rev. Wha-Il Pang, Korean Presbyterian minister beaten to death by an American soldier in 1952, finally has received financial assistance from the U. S. government — but not until the matter was brought to the personal attention of President Eisenhower.

The bill for payment of $10,000 indemnity was introduced by Sen. Styles Bridges (R - N. H.) in March 1953. At first it was shelved when the Defense Department and the Budget Bureau refused to approve it, but Bishop William C. Martin, president of the National Council of Churches, a backer of the bill, took the matter to the President and got his signature.

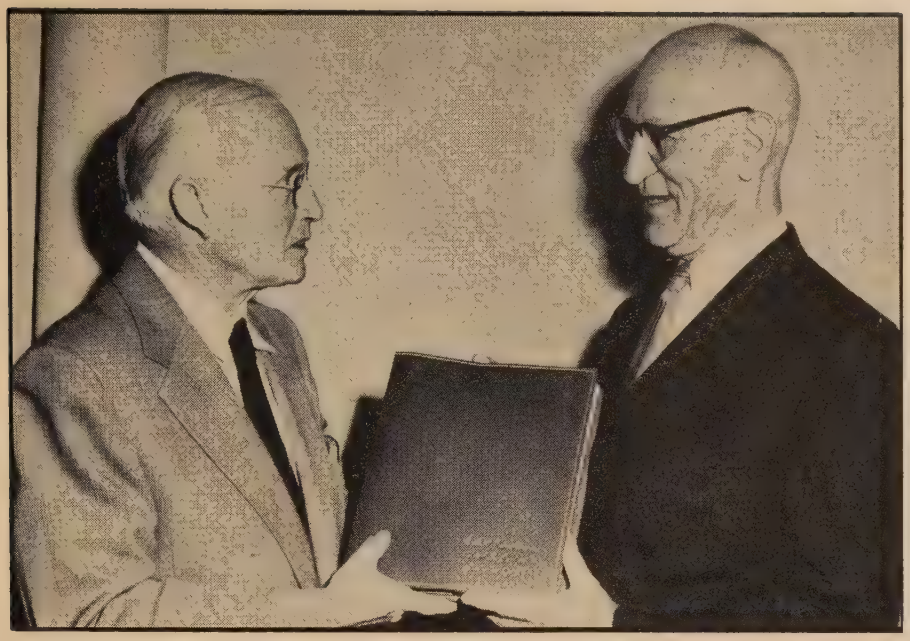
The ugly story of the brutal beating was first revealed by Far East Correspondent Donald Hoke in the February 1953 issue of CHRISTIAN LIFE. The story was later picked up by wire services, metropolitan newspapers and *Time* magazine.

Goff and three enlisted men, it was testified, entered the house where Pang was staying, claiming to search for stolen Army blankets. Despite the fact that witnesses testified they saw Goff kick the clergyman and beat him with a flashlight and pistol, the court martial reduced the charge from unpremeditated murder to "assault with intent to inflict grevious bodily injury," and sentenced Goff to two years in prison and dismissal from the service. This light sentence drew strong criticism from churchmen in Korea and the U. S.

The Pang family had been receiving aid from a fund of $5,500 raised by G. I.'s in Korea and a monthly allowance from the National Christian Council of Korea, of which Pang had been secretary.

Notes from the Nation

PRESIDENT EISENHOWER and his family have donated a pulpit to the Corona Presbyterian Church of Denver, which is undergoing major reconstruction. It is the church the Eisenhowers usually attend during the President's Denver vacations. ■ A toy manufacturer is marketing a doll that can "kneel in a praying position with back upright." ■ The Christian Civic League and the Temperance Federation of New York have merged to form the New York Temperance Civic League. The Temperance Federation originally was the Anti-Saloon League, formed in 1889. ■ The new $2,250,000 Pittsburgh-Xenia Theological Seminary, only seminary of the United Presbyterian Church, was recently dedicated. ■ Some 20,000 people attended



LAUBACH (LEFT) AND NCC's MOORE AT 70TH BIRTHDAY PARTY
One-man 'Point Four' program

the 74th annual session of the National Baptist Convention U.S.A. Inc. in St. Louis. It was the largest Negro meeting ever held in the city. ■ For the first time in several decades an All-Lutheran "Free Conference" will be held in Minneapolis Nov. 11-12. Pastors and lay people of the 16 Lutheran church bodies will attend "entirely on their own volition."

Preachers' Plight

THOSE WHO are concerned over the future of the ministry should be dismayed — though perhaps not surprised — to find out that the average clergyman is having a tougher time than ever making ends meet.

Despite larger congregations, heaping collection plates and a boom in church construction, the average preacher's "real" yearly salary is $35 less than his pre-war income.

According to the 1955 Yearbook of American Churches clergymen earn roughly the same pay as barbers, sailors and longshoremen. In contrast, the purchasing power of the average manufacturing worker is up 42 per cent while those in service trades earn 38 per cent more than they did in 1939.

Other professional people fare much better than clergymen. Architects, dentists and lawyers do twice as well. Physicians and surgeons do three times as well.

The only bright spot for preachers this year is that under a bill passed by Congress in August they will be eligible for social security benefits next Jan. 1 for the first time since the system was set up in 1936.

A Spectacle for Mary

PERHAPS the most spectacular of the Catholics' Marian Year celebrations in the U. S. took place on a warm night in September when 260,000 persons overflowed Chicago's Soldiers Field for a rally addressed by Samuel Cardinal Stritch.

It was the largest Soldiers Field crowd in history, surpassing the 250,000 people who heard President Roosevelt in 1944. (The World Council of Churches' Festival of Faith attracted 125,000.)

City transportation was jammed and auto traffic bogged down. About 140 persons were caught in a crush when gates closed and 19 were taken to hospitals.

After a lengthy procession of Catholic clergy Cardinal Stritch celebrated mass at a 40-foot-wide modernistic altar. He led the congregation in reciting the "Marian prayer," composed by Pope Pius XII, before a 21-foot-high statue of the Virgin Mary.

Protestants who read of the rally in the newspaper next morning wondered to what lengths the Roman Catholic Church would go to exalt the simple young girl who wrapped her Child in swaddling clothes and laid Him in a manger.

MISSIONS

'Each One Teach One'

DR. FRANK C. LAUBACH, who has been called "America's one-man Point Four program," has spent 25 years trying to wipe illiteracy from the face of the earth. Considering the enormity of the task, the Congregational missionary has done surprisingly well, for he is credited with being responsible for 15 million people learning the ABC's.

His first experiment was on the Philippine island of Mindanao where he put into writing the language of the Moros, previously a solely spoken language. Before he left the island virtually all the Moro population was able to read and write.

Since then he has visited 64 countries and has "made lessons" in 239 languages or dialects. Core of his method is his "Each One Teach One" dictum. He believes each illiterate should be taught individually and then should go out to teach another.

Milestone for Missions

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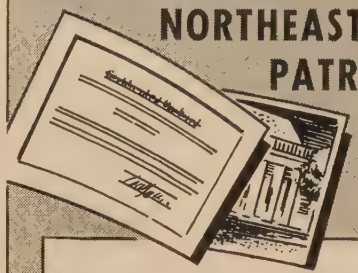

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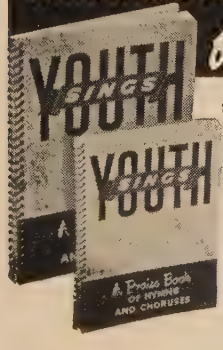

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cided to merge as the "Southern Rhodesia Christian Conference."

The meeting at which the decision was made was termed "a milestone in race relations," for it was the first conference in Southern Rhodesia at which Negroes and whites lived, worshiped and conferred together.

In Paraguay: 'Never So Dark'

WHEN FIVE missionaries of the Latin American Mission arrived in Asuncion, Paraguay, for a two-week evangelistic campaign late in August, they looked forward to what promised to be a campaign to make evangelical history. Six mission groups were cooperating. Daily radio broadcasts were scheduled. Fifty-five thousand handbills had been printed. A stadium seating 4,000 people had been rented for the final week.

But on the fourth night the church was stoned. On Saturday all radio broadcasts were cancelled. On Monday came the final blow: when the team arrived at the stadium they found it closed and guarded by police. A written permit from the Chief of Police and a receipt for a week's rental were useless. The campaign was forced to retreat to local churches for its final nights.

"Never has our future been so dark," was the disheartening conclusion of the missionaries.

Nevertheless, God worked. Final tally of decision cards showed that 186 had accepted Christ as Savior and 175 young people had dedicated their lives to Him.

Moslems Plan Thrust

LET CHRISTIANS be forewarned: the Moslem world is girding for a drive in areas of Africa now dominated by Christian missionaries. This was a decision made at a meeting of the heads of state of Egypt, Pakistan and Saudi Arabia.

Some 1,050 missionaries are reportedly going out from Cairo to try to convert Africans to Mohammedism. They will be in direct competition with Christian missionaries.

(Some churchmen have reported that natives in Central and South Africa are turning to the Moslem faith in growing numbers because of segregation policies in some parts of Africa.)

Premier Gamal Abdel Nasser of Pakistan reportedly described Christian missionaries as "the vanguard of imperialism." He also expressed the hope that the Western powers would not take "any untoward steps against us in this missionary campaign because the establishment of Islam in Africa would be a shield against Communism."

Still Hope

SOME HOPE was held out that four American missionaries taken prisoner by the Chinese Reds in February 1951 may still be alive. International News Service Correspondent Donald Dixon said after his release from Chinese imprisonment that he had seen the names of the four missionaries on a list kept by the Communists in the Canton prison where he was held.

The four are Dr. and Mrs. Homer B. Bradshaw of Pittsburgh, Pa., and Sarah Perkins of Charleston, S. C., Presbyterian missionaries; and Dorothy Middleton, missionary from the Cicero, Ill., Bible Church.

Missionaries Lost at Sea

TWO NORTH AMERICAN missionaries were among the more than 1,000 persons who lost their lives when typhoon winds capsized the Japanese ferry *Toya Maru* last September.

They were the Rev. Alfred R. Stone of the United Church of Canada and U. S. Missionary Harry Dean Leeper, a Methodist minister and secretary for college work in Japan for the YMCA.

Another United Church of Canada minister, the Rev. Donald Orth, was a survivor of the tragedy.

Another missionary caught in the path of the typhoon lived to tell about it. He is Carl Johnson, American Soul Clinic missionary in Beppu Shi, Japan, who was forced to evacuate his family from their beach home, protected from the wind-whipped sea only by a six-foot wall. One-third of the dwellings on the shore where the Johnsons lived were ripped apart or flattened, but though the waters surged through their house, it remained standing.

Mission Memos

THE FOURTH International Student Missionary Convention is expected to attract 1600 Christian students from the United States, Canada and abroad. It is scheduled for the week of Dec. 27-Jan. 1 on the campus of the University of Illinois. Baptist churches of Germany, Austria, France and Switzerland have formed a European Baptist Missionary Society which will open its first field in the French Cameroons, West Africa. Plans are being made by Dutch Protestant missionaries for the formation of a church among the aborigines of New Guinea. Next Feb. 5 will mark the 100th anniversary of mission work in New Guinea.

Gospel Outreach

STATION TIFC, radio witness of the Latin American Mission in Costa Rica, has added a new short wave frequency. Now listeners in the U. S., Canada and other parts of the world can hear TIFC on the 49 meter short wave band at 6.037 kilocycles. The station is on the air twelve hours a day in Spanish and an hour each night in English.

MORE POWER TO TIFC
Engineer Dave Solt checks transmitter.

Narrow Escape

ANOTHER STORY of missionaries caught in the crossfire of revolution has come out of Guatemala, recovering from the July revolt in which Arbenz' leftist government was overthrown.

It is reported that "fighting was hot" around the properties of a Friends mission in Chiquimula. Machine gun fire damaged the roofs of the buildings, and a shed which stored fodder for mules and lumber for repair of the "termite-eaten" building was burned.

Hundreds of women and children of the town had sought protection at the mission, "but, thank the Lord," said Missionary John Astleford, "no one was injured."

WORLD

Hromadka Heckled

CZECH CHURCHMAN Dr. Josef L. Hromadka, one of the most controversial figures at the August assembly of the World Council of Churches, met with far more impolite treatment in Australia than he received in the U.S.

Speaking at a peace rally in Melbourne, Dr. Hromadka was heckled and jeered. Demonstrators — mostly recent immigrants from Europe — were held in check by police, but the chairman of the meeting finally allowed a representative of the Free Anti-Communist Czechs in Australia to have the floor after Hromadka had spoken. For his protection Hromadka was smuggled away from the rally by police.

Honduras Air-Lift

WHEN A 48-hour heavy rain fell in late September on the San Pedro Sula valley of Honduras and gave the area its worst flood in history, evangelical missionaries came to the rescue.

The initial survey of the disaster area and supplying of food to isolated groups was carried out by four small planes, one of which came from the Missionary Aviation Fellowship.

The MAF Piper Pacer dropped food parcels to stricken banana plantation areas. Pilots reported seeing banana camp workers sitting on roof tops and others crowded on railroad flat cars and bridges. Approximately 15,000 people were affected.

The food parcels with a Gospel of John enclosed were furnished by the Evangelical and Reformed Mission, one of seven mission societies in Honduras with whom MAF cooperates.

The MAF aircraft served until U. S. Air Force helicopters arrived to evacuate the people.

Rose-Colored Glasses

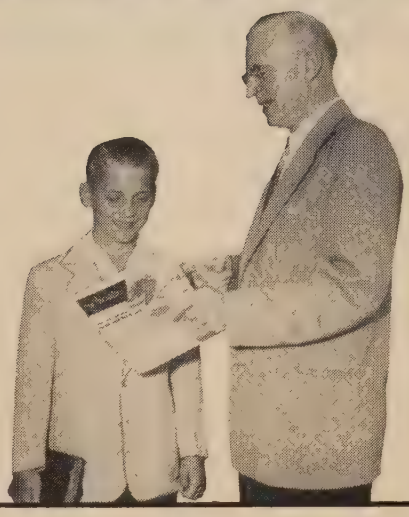
CLEMENT R. ATTLEE'S rosy picture of Communist China after his visit with other members of the British Labor Party, included some statements about religious conditions there.

Speaking to a parliamentary luncheon in Canberra, capital of Australia, Attlee said that "there was no real evidence of any desire to eradicate the religions of the West or to undo the work of western missions." He added that "the Christian religion was still practiced without restraint."

Not so, said Roman Catholic Archbishop

from Pasadena to Kokomo

pupils and pastors agree . . .



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Daniel Mannix of Melbourne. He had "an authenticated list," he said, of 543 clergy who had been killed, imprisoned or expelled from China for religious reasons.

To this list could be added the names of many evangelical missionaries who have suffered at the hands of Chinese Reds.

DENOMINATIONS

Presbyterian Merger Opposed

TRUE TO EXPECTATIONS, the proposed merger of Northern, Southern and United Presbyterian conferences is meeting with heated opposition from some Southerners.

At a meeting in Weaverville, N. C., 600 members of the Association for the Preservation and Continuation of the Southern Presbyterian Church (representing more than 40 presbyteries) drafted plans to carry the fight against the merger into every presbytery of the South. And in Burlington, N. C., 150 Southern Presbyterian laymen met to declare their opposition. They said that the merger plan threatens the loss of the Southern Presbyterian Church's "more conservative theological and social emphasis."

The merger has been approved by the general assemblies of all three bodies, but must be accepted by two-thirds of the presbyteries in the Northern and United bodies and three-fourths of those in the Southern Church.

At September's end, six Southern presbyteries had voted. Their decision: "no" to the merger. Sixteen more negative votes would scuttle the proposal.

Advice to Christians

THE GENERAL BOARD of the National Council of Churches has come out with 13 "norms for guidance" on the application of Christian principles to economic life. Among other things the declaration:

- Advocated that in making ethical demands on economic institutions Christians "take account of the importance of efficiency and productivity . . . as essential marks of a sound economy."
- Asserted that though some inequalities of wealth are necessary to our society, "great contrasts between rich and poor . . . tend to destroy fellowship . . . and to undercut the political institutions of a responsible society."
- Rejected socialism and approved responsible free enterprise, but warned against actual union of political and economic power.

The statement was opposed by some members of the National Council's Lay Committee on the grounds that economic, social and political questions are outside the scope of the General Board.

In other action, the board voted to make New York City the NCC's permanent headquarters.

Salvation Army Week

PRESIDENT EISENHOWER has proclaimed the week of Nov. 28 to Dec. 4 "Salvation Army Week." It will be the 75th anniversary of the first Salvation Army street meeting in the United States. Today the organization has 3,996 officers administering 6,400 centers of charitable and religious work.

$2 Million Baptist Church in Detroit
More room for an expanding ministry.

Protestant Rebuttal

THE UNITED Church of Canada's first major rebuttal to the teachings of the Roman Catholic Church was made at the denomination's 16th general council conference in Sackville, N. B. It was contained in a 64-page booklet released for public sale at the meeting. The booklet charged that Catholicism "runs counter to Christian truth" and its priesthood "often hinders man's quest for God."

Also under criticism: the idea of the infallibility of the Pope, the practice of veneration of relics and the Roman Catholic outlook that the salvation of mankind is in the hands of men who administer the sacraments of the church. But the booklet acknowledged "the piety, devotion and good works of our Roman Catholic brethren insofar as they are true to the Gospel."

The booklet drew fire from James Cardinal McGuigan, Archbishop of Toronto, who commented to the press that the booklet "involves any attack on the Roman Catholic Church." The Rev. W. G. Berry, United Church spokesman, replied that no attack was "included or even implied."

"However," he explained, "the booklet does endeavor to clarify the issues that divide Catholic from Protestant and has been prepared for the express purpose of having our people study these issues so that misunderstandings and false ideas both by Protestant and Catholic may be avoided."

At the meeting the council voted unanimously to press for religious instruction in the public schools of all Canadian provinces.

Growing Pains

DETROIT'S BOOMING Temple Baptist Church has dedicated new buildings to take care of its growing membership of 15,200 people and its Sunday school with an enrollment of 5,000.

The $2 million church and Sunday school facilities constitute one of the largest for any church in America.

The church auditorium can seat 5,200 and the church offices, just off the 44-foot lobby, provide facilities for the pastor, four church secretaries and seven full-time pastoral assistants. There are six nurseries in the building.

Above the choir platform — which seats 400 persons — is a blue-glass-paneled baptistry backed by a 30 x 16 foot three-dimensional mural of the Jordan River, scene of Christ's baptism by John the Baptist. An eight-foot waterfall creates a realistic illusion of a river flowing into the baptistry.

The three-story glass-enclosed Sunday school building has space for 200 classrooms and 6,000 people. There are ramps for the children instead of stairs.

The pastor, Dr. G. Beauchamp Vick, has been associated with the church since 1936.

EVANGELISM

'No' to Billy

IF ANY CITY needs the Gospel of Jesus Christ, it is vice-ridden Phenix City, Ala. That's the town upon which Alabama Governor Persons clamped martial law after deposing its major civic officials. The 20 members of the Phenix City Ministerial Alliance thought Billy Graham was the man who could awaken Phenix City if anyone could, and they invited him to come to Phenix City for a one-night revival right after his Nashville crusade.

Billy was willing, but Adj. Gen. Walter J. Hanna, the town's military boss, ruled against the meeting because he said it would create a dangerous traffic hazard.

Billy took the decision graciously. "We will take it as an indication the Lord does not want us to go there at this time," he said, and added that he would pray for God's blessing on the "faithful pastors and other Christians in Phenix City."

Meanwhile, Billy's Nashville crusade was establishing attendance records and closed with a crowd of 60,000 — the largest ever to assemble in Nashville. Nearly 7,000 decisions for Christ were recorded during the crusade. Next stop for Billy

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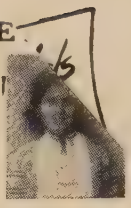
For destitute Hebrew Christian Children



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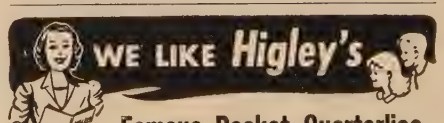

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L. A. WATSON

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was New Orleans for a campaign which began Oct. 3 with a crowd of 10,000.

AAJE Director Appointed

DR. A. B. MACHLIN was chosen to fill the new position of executive director of the American Association for Jewish Evangelism at the group's annual conference at Winona Lake.

Machlin was formerly field secretary and served as co-ordinator of all missionary activities since the inception of the organization.

At the annual conference banquet $10,000 was raised in 20 minutes. The money will support missionary activity in Israel.

All-Laymen Crusade

LAST SPRING pastors of the Tarrant County (Tex.) Baptist Association cast about for a new approach to youth evangelism. Someone suggested a laymen-led revival. The local Baptist Brotherhood, comprising men from 130 churches in the Fort Worth area, agreed — providing a layman preacher of high caliber could be obtained. Their choice: Howard E. Butt, 27, vice-president of a 62-store Texas food chain (CHRISTIAN LIFE, July 1954).

Butt, who receives no pay for his preaching, hesitated to accept because Fort Worth had been highly "evangelized" (Billy Graham held his first southwest crusade here and individual churches are constantly holding revivals). Eventually he was won over, largely because of the emphasis on laymen.

Then the laymen went to work. About 1,000 of them served on committees laying the groundwork. The local high school football stadium was lined up for the eight-night revival.

When the crusade opened preachers sat on the sidelines as Butt, assisted by four aides, mixed down-to-earth preaching with his interpretation of God's Word. At crusade's end 70,000 had attended and hundreds of persons had made decisions for Christ.

It was a convincing demonstration of the possibilities in the current trend to more lay participation in the church's chief task — the winning of souls for Christ.

Children for Christ

ACROSS THE NATION Nov. 1-7 will be National Child Evangelism Fellowship Week. Ministers and CEF directors will preach on the subject of winning children to Christ, radio programs will present the challenge of child evangelism and children's rallies will be held.

MUSIC

Singing Ministers

FORTY SINGING ministers stepped off the boat at New York and startled dockhands and disembarking passengers by giving an impromptu concert. They were members of the 160-voice Preachers' Chorus of the Swedish Covenant Church, invited to tour the U. S. by the Evangelical Mission Covenant Church, American sister organization of the Swedish body.

During its two-month tour the chorus was scheduled to sing in Boston, Cleveland, Detroit, Chicago, Minneapolis, Seattle, Los Angeles, Kansas City, Washington and New York City.

PEOPLE

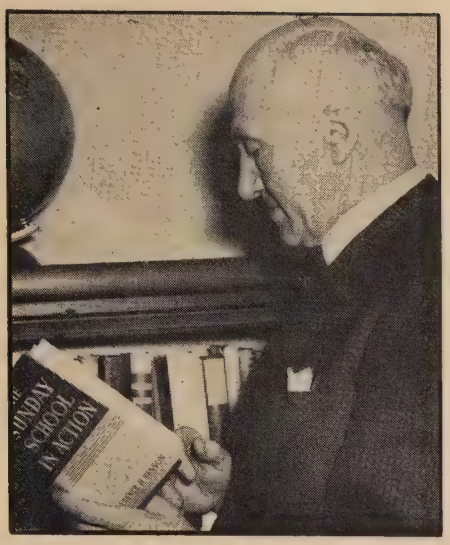
Ockenga Reconsiders

DR. HAROLD J. OCKENGA has decided to stay at Boston's Park Street Church. He will not take over the presidency of Fuller Theological Seminary as announced in August. Reason: the refusal of the church to accept his resignation from the pastorate and pleas to reconsider his decision from "all parts of the Eastern seaboard."

"One cannot fly in the face of such overwhelming expressions of love, loyalty and gratitude for his ministry," said Dr. Ockenga. He will continue his service to the Pasadena school (he has been president-in-absentia for seven years) as president of the board of trustees.

Appointed as new president of the seminary is Prof. Edward J. Carnell of the seminary staff. At 35, he is perhaps the youngest seminary president in the nation.

SWEDISH MINISTERS ARRIVE IN U. S.
Singing they go.



CLARENCE H. BENSON
A teacher's teacher

C. H. Benson Dies

DR. CLARENCE H. BENSON, 75, founder of the All Bible Graded Series curriculum of Scripture Press, president of the Evangelical Teacher Training Association and an authority in the field of Christian education, died Sept. 16 in Orlando, Fla.

Benson was founder and director of the Christian education course at Moody Bible Institute and associate editor of *Moody Monthly* for 15 years.

In 1931 he helped found the Evangelical Teacher Training Association, which is credited with a revolutionizing influence on the standards of evangelical Sunday schools.

The author of many books, the latest of which is *The Greatness and Grace of God As Seen Through the Eyes of an Astronomer,* he was well known for his lecture and literary contribution on the relation of science to Scripture.

Paragraphs About People

DR. RALPH MORTENSEN, veteran of 35 years as missionary in China, has been appointed Roving Secretary of the American Bible Society to serve Chinese now scattered all over South East Asia. ■ For the first time in the history of the Canadian National Exhibition, audiences heard personal witness to the power of the Lord when Roy Rogers and Dale Evans appeared in Toronto. During the two-week program they witnessed twice daily before audiences of 25,000 and spoke at a Sunday religious rally attended by 10,000. ■ Robert J. Hughes of Buffalo, music editor of Singspiration, Inc., music publishers, has been named executive director of the Winona Lake Christian Assembly, succeeding the late Arthur W. McKee. ■ E. P. Ellyson, 85, veteran educator in the Church of the Nazarene, died in Kansas City, Mo. He was one of three general superintendents elected in 1908 when the Church of the Nazarene was organized. ■ Daniel Payton Fuller, 29, son of Dr. Charles E. Fuller, has joined the faculty of Fuller Theological Seminary, which his father founded in 1947. ■ All-American football star Donn Moomaw, who turned down sky-high bids to enter pro football, has entered Princeton Theological Seminary.

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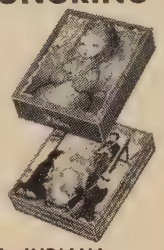

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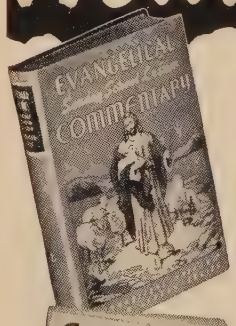

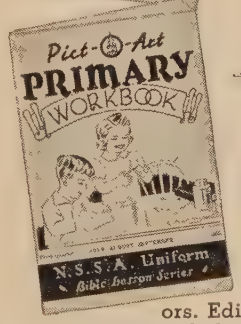

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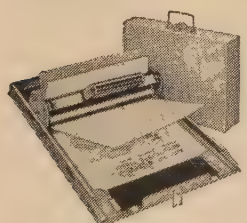

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GUATEMALA

After the Revolution

by Herbert W. Cassel
Missionary of the Central American Mission

AN ARMED revolution changed the government in Guatemala in July of this year and abruptly stopped an alarming trend toward Communism. Ten years before, in October of 1944, another revolution had terminated the long, dictatorial rule of Jorge Ubico, one of Latin America's most unique despots.

This ten-year period represents Guatemala's most far-reaching reform era since Justo Rufino Barrios changed the politics of his land, about 70 years ago, from the "conservative," cleric-dominated totalitarianism to the "liberal" cleric-free paternalistic type of dictatorship. This decade also gave the evangelical missions and churches their greatest opportunity for growth and expansion (Aug. 1954, CHRISTIAN LIFE).

Evangelistic activity increased due to the almost unrestricted religious freedom. Street meetings were permitted, tent campaigns which hundreds attended were held in public squares and even the Olympic Amphitheatre, seating over 3,000, was granted, free of charge, for Easter sunrise service and for a two-week campaign. The Central American Mission was granted a license for Radio Station TGNA, literacy campaigns were held and tracts written by nationals were published on a large scale.

But this decade also tested the spirituality of Christians. Despite warnings by church leaders, not a few Christians were engulfed by the enticing political propaganda, promising lands, positions and other benefits. These now are targets for the charge of being Communists.

Evangelical churches and missions took the position of neutrality with respect to the various political parties, and, on the whole, maintained their testimony pure as agencies to preach Christ and nothing else.

Protestants were hard pressed by anti-Communists to declare themselves on the Communist issue. This the church was reluctant to do and never did, because an anti-Communist declaration would have been tantamount to a pro-Catholic declaration, since the anti-Communist movement was almost entirely a Roman Catholic political movement. As a result, Roman Catholic leaders broadcast by sermon, radio and pamphlets the insinuation that Protestants are Communists. No doubt, the Roman Catholic Church gained increased prestige through their active collaboration in the revolution.

Despite the present threat to religious liberty in Guatemala, however, there are reassuring factors. The church in Guatemala is firmly established and has many stable leaders who look to the Lord and His Word for guidance. There may be persecution in the future, but we are confident it will serve to strengthen the church rather than to weaken it. Guatemala's 70 years of liberalism is another reassuring factor. Many educated, liberal Catholics would object to the restriction of religious liberty.

Finally, we should remember that God is the One who places and removes governments, and that missionary work is His work. The vast number of unreached Indians and the many villages still without a testimony challenge us. Missions may have to revise their plans and methods, but we must continue undaunted, through faith and prayer, the task given to us.

(Since the above was written the provisional Junta has issued a statute assuring religious liberty. —Ed.)

World Series Tither

AFTER WINNING the World Series, Captain Alvin Dark of baseball's New York Giants kept a date with a Sunday school.

Dark spoke to Sunday school classes in New York's Calvary Baptist Church before returning home to Lake Charles, La. He stressed the importance of tithing and said he continues to give "ten per cent of my earnings to God."

His tithe of the World Series bonus will go to Trinity Baptist Church in his home town. The bonus was approximately $10,000.

Sunday for God

A POSTER CAMPAIGN to enlist stronger public support for the observance of Sunday was launched in New York by the Lord's Day Alliance of the United States.

The slogan on the posters is "The American Way — Sunday for Church, Not for Business — Let's Keep It That Way." The drive is aimed at the trend of business houses to keep open on Sundays. END

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COTTON TOWN

(Continued from page 51)

around. Georgian colonial in style, the triple-decked auditorium can seat 3200 in air-conditioned comfort. Walls are Wedgewood blue, rose seats and carpeting with white enamel woodwork. The radio room is better equipped for studio broadcasting and tape recording than many professional radio stations.

Bellevue's emphasis is upon soul-winning and everything is geared to win the lost to Christ. Every Sunday night for more than 25 years when the pastor has been in the city from one to as many as 50 have been baptized.

Another leading Baptist church, recently moved into a superb new building, is *First Baptist*, the second largest in Memphis with more than 4000 members.

This church, too, is definitely evangelistic. Forty per cent of its 1953 budget—almost $100,000—was marked for home and foreign missions.

The pastor, Dr. R. Paul Caudill, is perhaps best known in America for his authorship of Broadman Comments, the more or less "official" Southern Baptist commentary on the International Uniform S.S. Lessons. Abroad, Dr. Caudill is doubtless better known as Chairman of the Relief Committee of the Baptist World Alliance, under whose direction more than $10 million in supplies was distributed in Christ's name to needy peoples all over the world.

One of the two oldest Baptist churches is *Central*, "mother" of the Strand Bible Class and Bellevue — a fact not too well known, perhaps, but mighty Bellevue was started more than 50 years ago as a mission by Central, which it has long since surpassed in size.

With approximately 15 of its young people preparing for a full-time ministry, Central can probably claim that a greater percentage of its young people are entering "full-time service" than those of any other Memphis church.

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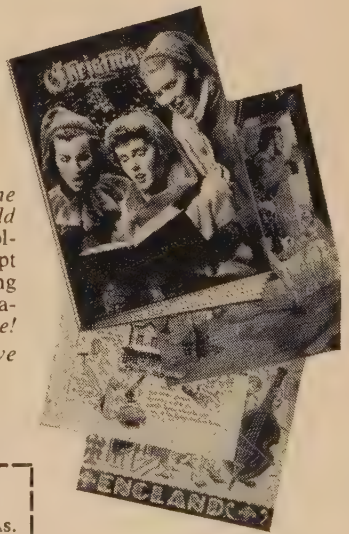

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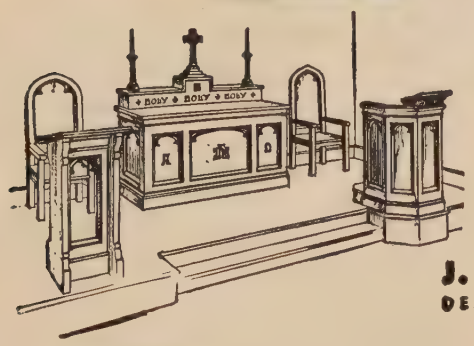

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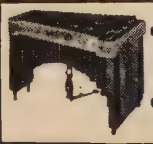

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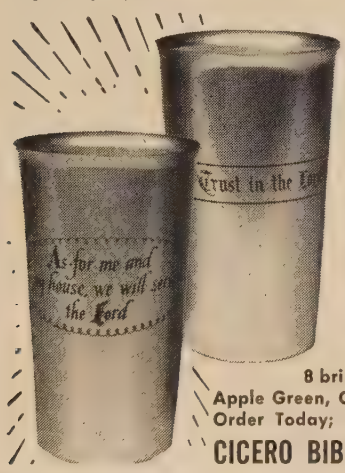

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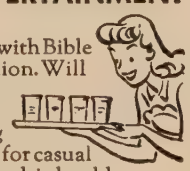

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it is not surprising to note the considerable number of outstanding laymen whose live count for God. To mention some few of them . . .

T. Walker Lewis, owner of Lewis Diesel Co., General Motors distributor; President of the Board of Memphis Union Mission 9 years; elder at Idlewild Presbyterian Church; active member of the Christian Business Men's Committee; and, for 20 years, President of the YMCA.

Dr. Tom Mitchell, Prof. of Pediatrics at U. T. Med School and Chief of Staff of the new $2.5 million Le Bonheur Children's Hospital; ardent supporter of Young Life and Mid-South Bible Institute.

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Dr. L. L. Carter, physician and surgeon, taught surgery for years at University of Tennessee Medical School in Memphis.

Perhaps by now it has been made evident that Memphis can be considered one of the world's brightest centers of evangelical Christianity.

The gold, nevertheless, is not entirely unmixed with lesser metals. As hinted earlier, perhaps the most puzzling problem for the thoughtful Christian is the apparent lack of better relations between the denominations and the "independents" in a city where *both,* in the main, are proclaiming the historic, scriptural gospel message.

Some independents insist, "It certainly isn't *our* fault! We've done all anybody can to get along!"

Some denominational leaders chorus the same rather self-righteous sentiment from their side of the fence.

The truth would seem to lie where it usually does, somewhere in the wideness between the two extremes. Unquestionably, both groups could do with far less prejudice and far more compassion than has yet appeared.

Far more gratifying to think upon is the fact that a stranger, spending Sunday in Memphis, can pick a church completely at random and stand a better chance of hearing the grand old Gospel than he would in any other city on earth!

So long as this happy situation prevails Memphis will remain a city of moral conscientiousness, worthy wearer of her ancient Egyptian name, "Place of Good Abode"! END

GOD USED A MISPRINT

(Continued from page 19)

sick; I can't do it. Maybe next time."

She turned her back to the inquirer to avoid seeing the disappointment that came to her face.

As quickly and graciously as possible, Martha made her exit. The Austin, which had served her faithfully throughout the months of her preaching tour, started easily. The headlight shone on the glistening wet dirt road that led from Sippola to Kouvola, 30 kilometers away, where a warm bed awaited her in the local hotel.

Slowly the kilometers crept by. As she drove through the steady rain, she remembered . . . her conversion in her home town of Jyvaskyla in central Finland . . . the outbreak of hostilities with Russia . . . the bitter fighting of the Winter War . . . her part, serving as a worker in the Women's Lotta Svard in behalf of the courageous Finnish lads . . . then her call to serve as a youth leader for thousands of displaced Karjalans . . . the strenuous schedules, day and night on the go, trying to make life easier for at least a part of the 400,000 Finns who left their homes in the Isthmus of Karjala rather than face oncoming hoards of Russians . . . in this work her heart became weakened, but by the grace of God she was able to keep on witnessing for Jesus Christ . . . then another war, this time to chase out German troops from northern Finland . . . then studies in theology at the University of Helsinki . . . and her call to serve as one of Finland's few lady evangelists with the People's Bible Society of the Lutheran Church of Finland.

Suddenly the Austin coughed, Martha pressed hard on the gas pedal. No response. With another cough and sputter, the motor died. And no effort could get the car going again. The motor started all right and the car would move, but not forward — only backward.

What now? Martha pondered. There wasn't a house in sight.

For several hours she sat in the car praying, meditating and asking questions.

"Why am I left here alone in this wilderness? What have I done? Why does the car only go backward?" she asked.

Then she turned to a devotional booklet entitled, *Rest Awhile* and began to read the devotions prepared for June 23. The Finnish version read, "I will allure her and bring her into the wilderness and delay her."

It was amazing. Surely, she had been brought into the wilderness tonight. Surely, she had been delayed. But why? Had she disobeyed God?

That was it. She remembered Aino Kargas; she had refused to deal with her. She had a good excuse but the Lord didn't want her excuses, even good ones.

Apparently God wanted her to speak to Aino, to help her in her distress. Yes, God wanted her to go back. Even the car's condition indicated this.

Fervently Martha prayed, "Yes, Lord, I'll go back to Sippola. I'll speak to Aino. Only give me another chance; I'll go back."

Unnoticed by Martha, the rain had stopped falling. Lifting her head, she peered to the north. The sun shone through fast-thinning clouds. Martha glanced at her watch. It was two a.m. The midnight sun was shining after all.

Shortly afterward, a passing motorist gave Martha a ride to Kouvola. She slept well.

That afternoon she rode back to Sippola by taxi and stopped at the front door of the neat farm home occupied by Aino Kargas and her sister.

The discussion was lengthy and heartsearching. Obviously, the revelation of sin and other disturbances, long-hidden in the young lady's soul had been the deep-seated root of her nervous condition. They prayed together. *(Continued on next page)*

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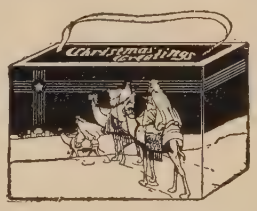

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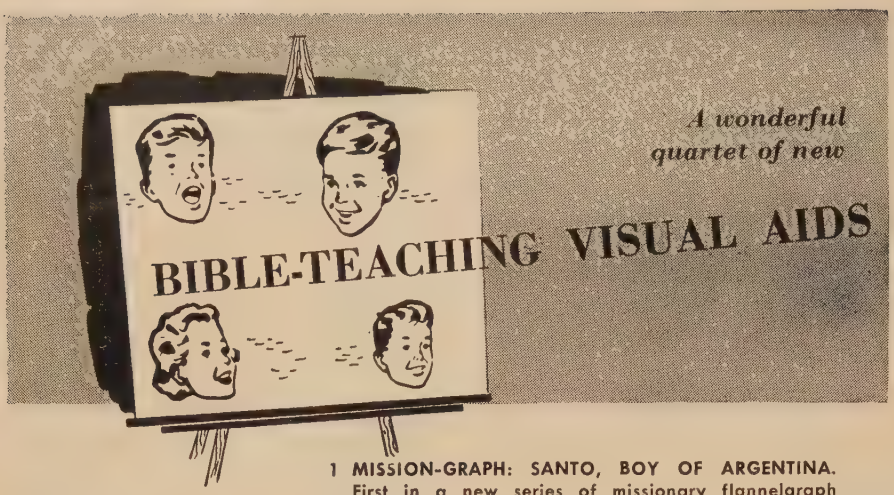

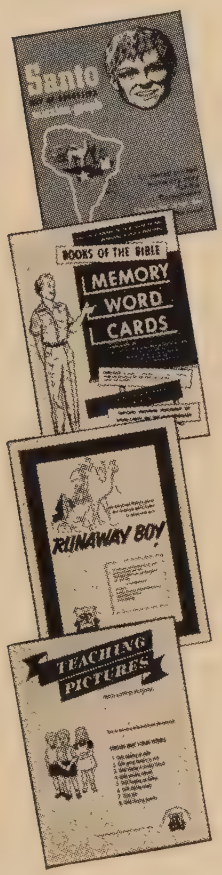

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Then Aino confessed to God. Martha had the privilege of telling Aino that she had forgiveness through the name and blood of Jesus. The evangelist was thrilled by the look of joy and peace and the relaxing of Aino's tense body as she realized that her sins were forgiven through the merits of Christ.

With thanksgiving to God, Martha left Aino, thankful that she had been detained by car trouble and thankful that God had given her another chance. Her heart was light and free again.

In her hotel room, Martha again read the passage for June 23 from the devotional book. The Bible passage sounded strange to her. Opening her Finnish Bible to Hosea 2:14, she read: "I will allure her and bring her into the wilderness and speak comfortably unto her."

Comparing the two passages she became aware of what had happened. That particular edition of the devotional book contained a typographical error. The Finnish word *viihdyttelen,* "will speak comfortably," by error had been written *viivyttelen,* "I will delay." Surely God had delayed her and at the same time He had spoken comfortably to her and to Aino through her midnight wilderness experience on Midsummer's Eve.

A few weeks later, a neatly-written letter reached Evangelist Martha Oesch as she conducted youth meetings in central Finland.

It was from Aino.

"Thank you for coming to speak to me. Thank you for testifying to me that my many sins are forgiven in the blood of Jesus, my Savior. I have peace and joy in my heart and I know that God will take care of me in all my ways.

"I just wanted to tell you one more thing. When I returned home from the Sippola church on Midsummer's Eve, I was very disappointed and bitter. Nobody cared for me, I thought. I couldn't sleep. Finally, I got out of bed, went to the barn, took some rope, tied it to a beam in the barn. As I prepared to commit suicide, something stopped me. A light shone into my eyes through the barn window. I couldn't go on.

"I put the rope aside and as I opened the barn door, the midnight sun was shining through the clouds to the north. How wonderful it was to see that the sun was shining after all, even in the midnight of my life. I went back to sleep and then you came that afternoon to speak to me.

"Oh, yes. So you'll know, when I got into the house from the barn that Midsummer's Eve, the kitchen clock was just striking two. Aino"

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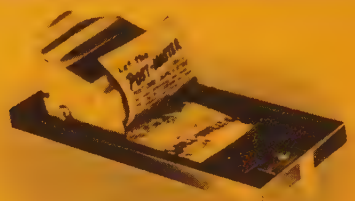

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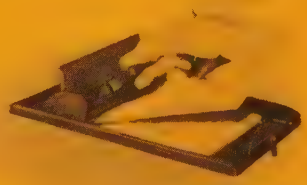

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This article by a church librarian points out principles which have made libraries prosperous.

by Jack Delaney

MOST every church has a library. Some are successes, others are flops. As a church librarian and employee of a public library in Oklahoma City, I believe I know why.

Some public libraries increase circulation 100 per cent, but many church libraries are perpetually dying.

Actually church libraries can be as successful as public libraries, but when they act as the parish dumping grounds, their circulation does a nose dive.

It does no good to tell church librarians to make displays of book jackets or artfully to arrange the shelves if the books themselves are inadequate. The church congregation will not be fooled. One glance will tell them whether a book has been recently thrown out of someone's basement or not.

Public libraries learned years ago that they could not exist on book contributions alone. But in this age some church libraries are still attempting the impossible. The best church libraries, however, arrange to have new Christian books bought regularly.

Unfortunately, some churches waste what wealth they have by trying to cover all the subjects of an encyclopedia with their book collection. They try to compete with tax-supported public libraries.

A church library ought to be a collection of a certain kind of book—Christian books. You cannot expect the church to spend money so that some member may read *Gone with the Wind*. But you can with good conscience spend church funds so that church members may use a Bible commentary.

It's encouraging to know that there is such a thing as a professionally-run, modernly-equipped church library which does a better job than public or school libraries.

In First Baptist church of San Antonio, Texas, for example, church officials are giving the library seven times more room in the new educational building. Although this library is open Sunday mornings, evenings and Wednesday evenings, it is always crowded. It looks and operates like the best modern public libraries.

Here are some of the reasons that can be given for their success:

1. The librarian is trained and takes the operating of the library as a serious responsibility.
2. The library lives from the budget of the church and purchases new books each month. It does not live from the sweepings of someone's attic or basement.
3. All the furniture is library furniture and the atmosphere is conducive to frequent use.
4. The book collection shows that this church is in the Christian book business. Its mission is to offer Christian literature, not whatever will fill the shelves.

Church libraries such as that at First Baptist of San Antonio show that a church library can be a terrific success. It also shows what can be done for your church library if you desire it to be of real value to your church. END

COMING NEXT MONTH

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- **How To Start a Church Library**
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- **This Time Give Books**
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- **Top Evangelical Books of '54**
  by Lloyd Kalland, Book Editor

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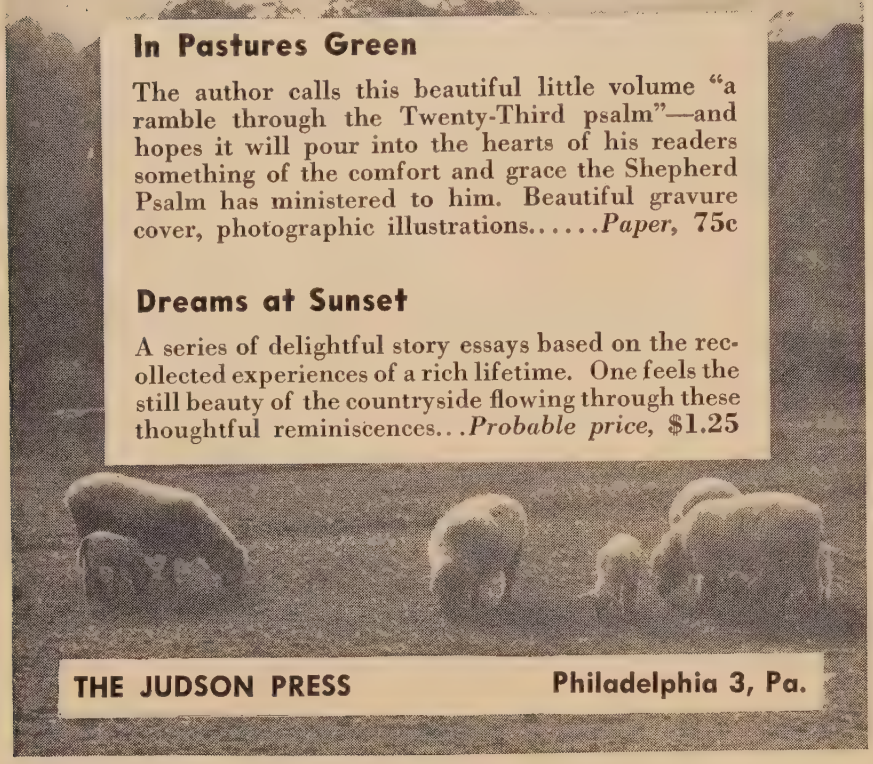

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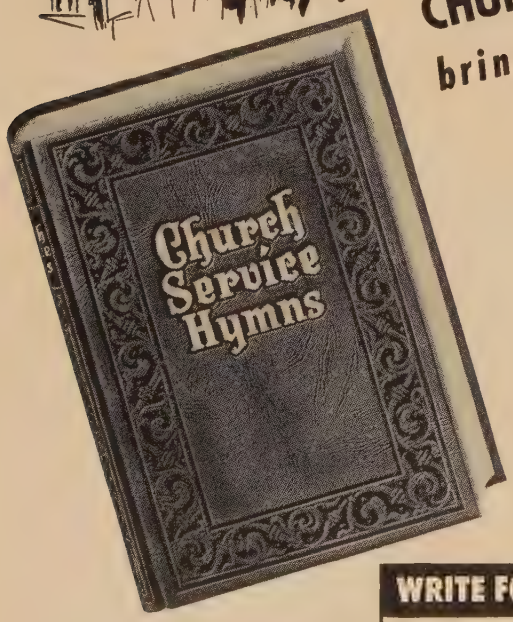

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REMODEL 'BAD BOYS'

(Continued from page 29)

the last of which, *Big Brother,* is still in production, is a popular story-teller around evening camp fires.

Probably one of the reasons for Youth Haven's success is the individual attention each boy is given. Any latent ability is encouraged. One of the lads is taking an art course by correspondence, several have taken lessons on musical instruments, some sing and some speak.

Their opportunities for performing are endless. They broadcast radio programs from their own studio and frequently accompany Uncle Morry, taking part in the programs, when he goes on speaking engagements.

Evidence of the high regard the Haven is accorded by judges, social workers and others is plentiful in the letter files at the Youth Haven office.

Judge Wallace Waalkes, Jr., judge of probate of Grand Rapids, writes, "In my opinion, the work you are doing for these boys is one of the finest examples of practical, applied Christianity that I have ever seen."

In a letter from former All-American football star and ex-mayor of Grand Rapids, Paul G. Goebel, is this statement: "I am impressed with the fact that you are not screening out the boys who are desperate and really need help."

Judge of Probate Harold E. Hunsberger of Traverse City wrote, "Changes you have wrought in apparently hopelessly delinquent boys of Grand Traverse County are nothing short of miraculous."

This note from Billy Graham, evangelist—"I am hearing wonderful things about Youth Haven. You are doing a great job and we're all for you."

The Youth Haven story can best be told by the boys who have been there. Bert, former "incorrigible" of Owosso, Mich., wrote recently: "Dear Uncle Morry, I'm planning to attend the Detroit Bible Institute this fall. I can thank God for what Youth Haven did for me even though I did get off the track sometimes." A couple of weeks ago Bert preached to his former buddies in the interdenominational Little White Chapel at the Haven. He is conducting weekly meetings for prisoners at the State Penitentiary at Jackson, Mich.

Out of Korea came this letter from Butch now with the USAF: "Dear Uncle Morry, I have been using all the training that I learned at Youth Haven. I firmly believe that if you wouldn't have taken me in and straightened out my life, today I would be in a terrible way. I'm sure the Lord will prove what He can do with so-called 'bad boys'." END

BOOK REVIEWS

editor
LLOYD KALLAND

Evangelist Records Revival Trends

Signifying the best in Christian literature

CHRISTIAN LIFE book selection of the month

GOOD NEWS IN BAD TIMES: Signs of Revival. By J. Edwin Orr. Zondervan. 259 pages. $3.50.

HERE is an on-the-spot report concerning present-day evangelism and revival.

J. Edwin Orr, the author, is apt to pop up most anywhere. By the time you read about him in South Africa, he may be greeting old friends and making new ones in Ireland. Or while you read of his labors among the clergy in Scandinavia, Dr. Orr may be witnessing to a group of students in Chicago. But Orr is more than a modern vagabond; he is a spiritual ambassador for Christ. And the importance of the author's life is not mainly his travels, which now cover more than 120 major countries, but rather that which drives him to travel and that which is being accomplished through it.

Orr's one consuming passion is revival. From the days of his early ministry as boy-evangelist he has read, written, preached, prayed and lived revival. In this book is found the record of his most recent experiences. He states that both evangelism and revival are being steadily advanced and a spiritual awakening is being felt among many of God's people.

As a backdrop, Orr in chapter one sketches various early ripples of revival, turning back history's pages almost a hundred years. Admittedly, these movings of the Spirit were at first brief and scattered, but nonetheless genuine and the first parts of the Second Evangelical Awakening in America.

Orr relates this material to show that (1) a genuine revival begins among God's redeemed people; (2) Gipsy Smith was a human link between the Second Evangelical Revival and the early movements of evangelism in the 1940's; (3) Alexander Whyte, a product of this revival, predicted a world-wide movement of the Holy Spirit.

The book's up-to-date content begins with the ministry of Armin Gesswein, another spiritual ambassador for revival. After this introduction Orr begins his first-hand account of the movements of the Spirit of God as He moved in student, church and ministerial groups.

One of the prominent personages in the book's material is Billy Graham. While there have been scores of news releases, magazine articles and other reports on Billy Graham, none of these shares the same degree of intimate, behind-the-scenes reporting as evidenced in this book. Besides tracing Graham's rise to popularity and spiritual power, Orr unearths some of the evangelist's experiences which stimulated and led him on his upward pilgrimage and place of prominence.

In the chapter on college awakenings the author mentions the encounters of spiritual revival in schools such as Wheaton College, Bethel College (Minn.), St. Paul Bible Institute, Northern Baptist Theological Seminary, North Park College, John Brown University and Whitworth College. In each case the circumstances surrounding the spiritual outpouring as well as the outpourings themselves are traced with engaging simplicity.

Some of the most controversial material in the field of religion to explode before the American public in recent years is that which relates to the Hollywood Christian Group. Now comes the inside story by one who has spent many hours in Bible study, prayer and fellowship with this group; who, indeed, was one of the key personalities in the organization's formulation. To say the very least, this information ought to carry considerable weight. After reading these intriguing pages which mention names and places, few readers will view this group as being anything but genuinely Christian and actively seeking the will of the Lord.

Also coming in for a brief but pointed consideration are Billy Graham's evangelistic meetings, his radio program, "The Hour of Decision," the Youth For Christ movement, Merv Rosell's outstanding ministry and that of other persons used of the Spirit in revival.

In closing, the General Secretary of the Evangelical Confederation of Brazil has contributed some laudatory remarks pertaining to Dr. Orr's revival efforts in that country.

Much can and will be said about this book. It is a book in which many people, places and events come under the pointed interpretation of the author. One thing is certain, Orr's story is not the whole story regarding evangelism and revival in this day. Many readers will be able to suggest omissions of persons, places and events. Yet, to Orr's credit, he never suggests that his story is all that can be said.

Also Dr. Orr's habitual reference to himself, especially in his use of the personal pronoun "I", may prove to be some choice fodder for the critics. But, in spite of this both the literary style and the content of the book are of a high quality and ought to be enjoyed by a wide reading.

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ELLICOTT'S COMMENTARY ON THE WHOLE BIBLE: A Verse By Verse Explanation. Edited by C. J. Ellicott. Vol. I—Genesis to Numbers. Vol. VI—The Four Gospels. Vol. VII—Acts to Galatians. Zondervan. Approx. 460-560 pages each. $5.95 each.

This eight-volume commentary on the whole Bible, approximately 5,000 pages, was formerly issued under the title, *A Bible Commentary for English Readers.* It is indeed a welcome reprint.

The large double-column pages with both the text of the Bible and its exposition on the same page make for easy reading.

The evangelical emphasis is noticed throughout; cross-references are carefully chosen; the practical note is evidenced everywhere; 26 contributors such as Farrar, Plumptre, Salmon, Sanday, Moulton and Plummer bring to play some of the best evangelical scholarship put into print.

Each work contains several introductory matters which enable the reader to approach the commentary copy with clear understanding. Volume I, for example, treats such topics as problems of the Old Testament, literature of the various ages, the Old Testament canon, the work of the Masoretic scribes, and the authority and inspiration of the Old Testament.

This commentary is not designed exclusively for the clergy. The emphasis of the whole work is on its usability in the hands of the English reader. Sunday school teachers as well as ministers will especially profit in the use of this set.

THE RELIGIOUS BODIES OF AMERICA. By F. E. Mayer. Concordia. 587 pages. $8.50.

This scholarly work fashioned in readable form is a condensed history and a review of the moving principles within various religious groups. In his introduction Mayer says, "This text . . . endeavors to classify all bodies, to trace the historical origin and development of each denominational family, and to show how each related family, apparent innovations notwithstanding, maintains certain basic theological premises and observe certain practices that figured prominently in historical development."

By no means is this book intended to be an exclusively Protestant work. Space is given to groups such as the Christadelphians, Swedenborgians, and believers in New Thought and Theosophy.

Throughout the work the author evidently tries hard to be objective. However, in sections on Lutheranism and the Reformed bodies the author's Lutheranism is not in total eclipse, nor indeed, is it to be expected; even objectivity has its boundaries. All in all, Mayer is sensitive in his historic mission.

In such a work there is always room for a few criticisms. It is impossible to do justice, as each group interprets justice, to all concerned. In due respect to the magnitude of the task, some omissions mar an otherwise worthy project of research. For example, there is no mention of the Baptist General Conference other than to say that there was a Swedish Baptist

group, and the Conservative Baptist Association is given no mention at all. Perhaps these groups are viewed by the author as being insignificant. However, both he and Mead in his *Handbook of Denominations* mention the Two-Seed-in-the-Spirit-Predestinarian Baptists with a total membership of 201 (1936 report).

Juvenile Fiction

WHAT TIME IS IT? By Rita F. Snowden. Epworth Press, American Distributors, Aleck Allenson, Inc. 96 pages. $1.50.

This book of stories is apparently intended for ministers, parents, and children's workers to read or tell to the preschool child. The stories are short and the clever sprinkling of anecdotes about famous men is interesting.

But the weak little stories, which are only fragments without plot, motivation or suspense, are so bogged with the ponderous English style of narration that our sophisticated American kids are apt to be yawning before the first paragraph is read.

A moral, a reference to God, or a Bible verse, which occasionally relates to the story, is tacked on the end of each story like the lace on a petticoat. And, according to evangelical standards the lace is mighty thin. (*Reviewed by Bernard Palmer.*)

THE PRINCE AND PRINCESS IN HAPPINESS VALLEY. By Ken Anderson. Zondervan. 57 pages. $1.

This begins a new series of books for that almost untouched age (6-10 years) by the veteran author, Ken Anderson, who has the happy faculty of being able to slant his stories for the early school age mind.

The plot is simple and, while there is suspense, even the very young reader feels that everything is going to come out all right because God is in His Heaven and the good King Walford is on the throne. Parents who have seen a child sob at the plight of a fictional hero will know how important that is.

The language has been painstakingly chosen and used with the repetition which children of that age love so well. The publisher has used large type in consideration for the young reader and illustrations are scattered throughout the book. It makes a very good gift for the child in the second or third grade who is just mastering the art of reading.

Our eight-year-old book-worm raced through the story in a delightful hour and a half and then, not wanting her five-year-old sister to miss it, proceeded to take her into the bedroom and read it aloud to her. (*Reviewed by Bernard Palmer.*)

Church History

A HISTORY OF PREACHING. By Edwin C. Dargan. Baker. 1168 pages. $7.95.

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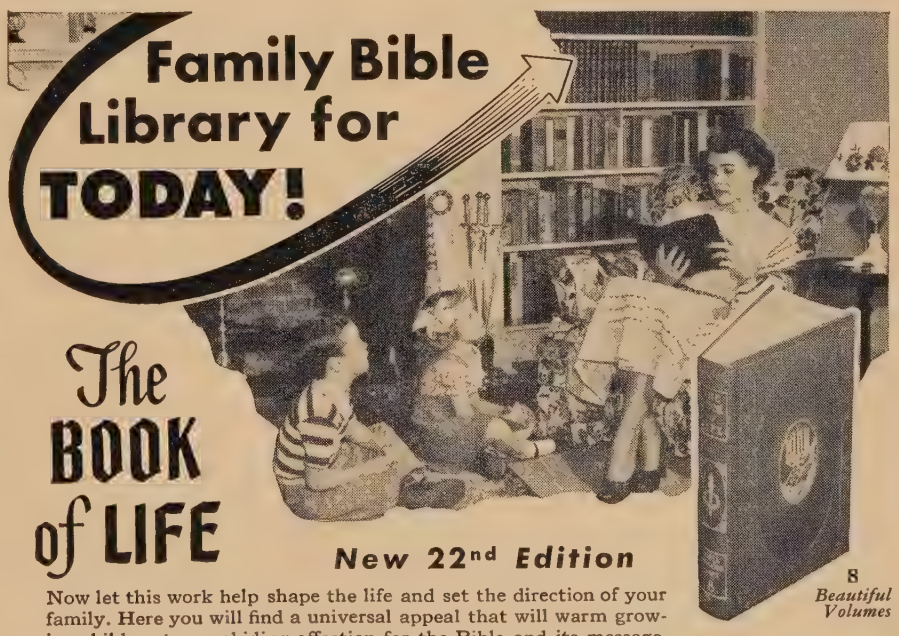

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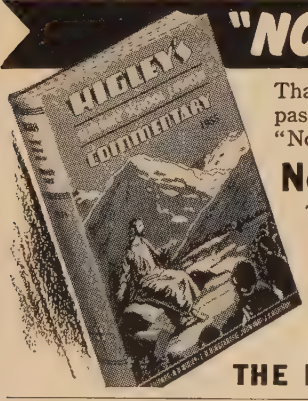

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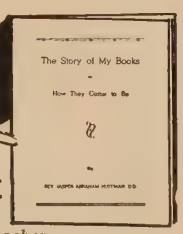

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Evangelism

VENTURE FOR VICTORY: The Unorthodox Approach to Winning Men. By Don Odle. Light and Hope. 184 pages. $2.

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CHURCH AFLAME. By Paul B. Smith. Marshall, Morgan and Scott. 127 pages. $1.

The message of this book is revival. And of the many books coming from the press these days on the subject of revival, this brief account is one of the fairest and finest.

Author Smith considers the need of revival in the light of the seven churches mentioned in Revelation, chapters two and three. In dealing with the problem of how a church can experience revival he considers II Chron. 7:14. The results of revival will mainly expose themselves in unity of believers, barriers of various sorts will vanish, there will be a passion for souls, testimonies will ring true and the unconverted will be reached. The last chapters are concerned with a practical working out of revival fires.

This book may be ordered from the Peoples Church, 100 Bloor East, Toronto 5, Canada.

Biblical

THE SELF-DISCLOSURE OF JESUS. By Geerhardus Vos. Eerdmans. 311 pages. $4.

This book is among the greatest theological works to be written by an American scholar. And now in its present reprinted form having undergone a thorough job of rewriting and editing by the author's son, Johannes G. Vos, it is easily one of the top publications of the year.

The book declares that Jesus believed and claimed Himself to be the Messiah. Says Vos, "It would be difficult, indeed, to find a case where two ways of thinking and feeling appear so pointedly at variance, and have so little in common, as the messianic way of thinking, on the one hand, and the thought-form of 'liberal' Christianity, on the other." The first part of the book argues for this thesis, laying its claim against several conflicting ideas. It is Vos' contention that the basic rea-

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son for the rejection of the self-consciousness of the Messiah is that the critics have first denied the supernatural. Perhaps this rejection is not consciously engaged but fundamentally it is the stone of stumbling over which the "liberal" critics have sprawled.

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OTHER BOOKS IN BRIEF

These books have not been reviewed by CHRISTIAN LIFE editors. They are merely listed for your convenience.

Sermons

WHAT NEW DOCTRINE IS THIS? By Robert P. Shuler. Sword of the Lord. 159 pages. $2.

This reprint contains 12 of Dr. Shuler's fightingest messages—fighting, that is, against Satan and all his expressions of sin. Each sermon is characterized by clear-cut gospel preaching and demands of its readers a definite decision.

SOME DOGS I HAVE KNOWN and Other Sermons. By Robert P. Shuler. Sword of the Lord. 142 pages. $2.

This book includes ten sermons—one by Dr. Shuler's father and one by each of his three sons. The remaining six, including "Some Dogs I Have Known" are contributed by Dr. Robert Shuler. In each case, the message is spirtually fervent and doctrinally sound.

Biblical

THE BAPTIZING WORK OF THE HOLY SPIRIT. By Merrill F. Unger. Van Kampen. 147 pages. $2.

THE HOLY SPIRIT: His Gifts and Power. By John Owen. Kregel. 356 pages. $3.95.

These two works relating to the work of the Holy Spirit especially in His application in the lives of Christians are important to the militant believer. Dr. Unger's book is written from the dispensational point of view whereas Dr. Owen's work is not so disposed; Dr. Owen's book is one of the classics on the work of the Holy Spirit.

IMMANUEL: The Story of the Living Christ the Lord of the Church. By Fred C. Rufle. Christopher. 192 pages. $3.50.

These are down-to-earth messages on the life of Christ, Who is both human and divine. The Church is seen from the Episcopal point of view.

NOTES ON THE MIRACLES OF OUR LORD. By Richard C. Trench. Revell. 517 pages. $3.75.

NOTES ON THE PARABLES OF OUR LORD. By Richard C. Trench. Revell. 518 pages. $3.75.

These two reprints are classics of long-standing. It can be said without the least bit of hesitation that those who preach on the miracles or the parables of our Lord should consult these pages from the pen of Trench.

WHYTE'S BIBLE CHARACTERS. By Alexander Whyte. 2 volumes. Zondervan. 446 and 480 pages. $12.50 the set.

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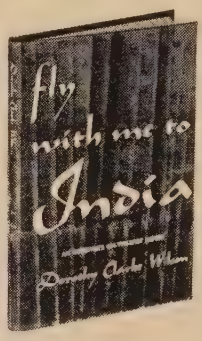

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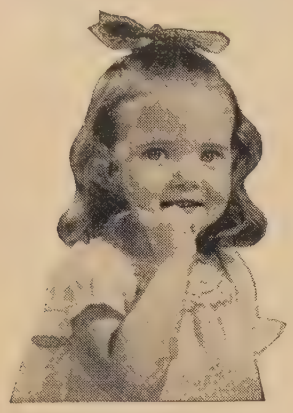

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HOLIDAY BANQUET

(Continued from page 32)

at least once), and announce that whoever holds the bell (the last to touch it if two are transferring it) when the alarm goes off is "the belle of the banquet."

A quartet might well sing *When They Ring Those Golden Bells* somewhere on your program. Perhaps your pastor or advisor will bring the devotions, not more than 15 minutes in length and built around the bell theme—the Christmas bells which proclaim Christ's coming to earth to be our Savior, the challenge of living for Him in the New Year so soon to be rung in, and perhaps also the message of "those golden bells" which the hymn declares will one day ring "for you and me" as we step into His glorious presence.

Probably your best prospects for the cooking and serving of the holiday dinner (if you do not hire a caterer) will be the parents of your young people, including those whose children have been away at school. Reservations should be made *and paid for* in advance if you are to plan wisely and not be left in a financial lurch by an unexpected blizzard. Don't fail to give a special welcome to the students who are home for vacation. Name them and the school they attend, and give any of them who wish 60 seconds to say a bit of hello.

This annual banquet makes a good occasion for expressing warm appreciation to your pastor and advisor, both of whom should, with their wives, be present by special invitation as guests of your organization. A gift to your advisor could well be presented at this annual affair, but certainly some hearty words of appreciation should be spoken.

Above all, pray over every detail of your banquet, and then work *hard* to make it a credit to Christ and His Church—the kind of affair that will give your members a good time and attract visitors both to you and to your Savior. END

PLACEMENT

(Continued from page 10)

Ordained minister desires to make contact with independent church. Several years of pastoral exp. Wife trained and exp. in young people's work, S.S. and women's organizations. Box N-499

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Stopping momentarily, Brushwyler with companion briefcase talks mission business with Foreign Secretary Raymond Buker.

Here's a keen analysis of a quick-stepping mission leader and an unprecedented board.

Man in a Hurry

by Leslie Flynn

WHEN the Conservative Baptist Foreign Missionary Society was organized ten years ago, it had no fields, no funds, no missionaries and no office quarters. Today CBFMS has approximately 350 missionaries working in 12 fields with an income last year of more than $1.3 million contributed by 1,600 churches. No society in the annals of missionary history has grown so rapidly in its first decade.

In step with its accelerated pace, and usually a jump or two ahead, moves fast-stepping Dr. Vincent Brushwyler, its general director.

Dynamo of energy, Brushwyler, while directing the Chicago office staff of 24 and administering mission policies, manages to speak more often than any other CBFMS official. During a recent three-month period he filled 72 outside engagements besides doing his regular work. A rapid talker with an Eastern accent and an impassioned enthusiasm for soul winning and missions, he is a sought-after speaker who could hold down top pulpits. He also excels as an administrator and promoter. He recently finished his third term as president of Evangelical Foreign Missions Association, comprised of 34 mission boards who don't wish to be in Foreign Missions Conference of the National Council of Churches.

An executive who knows how to get out from under detail, he gives people jobs, doesn't poke his nose in to check up part-way through, expects employees to make suggestions and use creative ability, and above all to do the task. One associate claims, "He is the best delegator-of-authority I have ever seen." People have the feeling of working with him, not for him. Because he works as hard as anyone else, he inspires rather than commands. Before the office had a full-time custodian and handyman, he was Johnny-on-the-spot when the girls in the mail room needed furniture moved or heavy cartons hauled down from the attic.

At the Conservative Baptist school for missionary appointees, Brushwyler gives the prerequisites for missionary success.

Quick-witted and fast-moving, he expects other people to react the same way, sometimes becoming impatient when someone takes twice as long as he does to do a job. Neither can he tolerate disorderly work, for every item of information must be in its proper place. Never the kind to walk around patting people on the back, he surprises them by making public recognition of their services at unexpected times. And there is never any question about his sincerity in doing so. No employee has ever left CBFMS a sorehead.

Brushwyler possesses the uncanny knack of judging the abilities of people quickly. When he became general director of CBFMS he soon needed a secretary. He remembered a girl from his previous church in Iowa. Just out of high-school with no experience, she didn't think she could do that kind of job. He thought she could. She came and was his efficient secretary until she left for the mission field eight years later.

A young lady he had never seen walked into his office and offered to handle a monthly magazine on a free-lance basis. He asked a few pertinent questions and practically hired her on the spot. Today the CBFMS paper ranks second to none among mission periodicals in content and format.

His intense drive gains momentum through his straightforwardness. A thorough extrovert, he says what he thinks, thinks what he says. Because of this trait, those who don't know him sometimes feel he is brusk. Nor does he show a secretive attitude of "you shouldn't ask that because it may not be any of your business." "In reality," says a close friend, "he is direct because there is no social subterfuge in his system."

Probably few directors of any Christian organization are as well posted on internal developments as the CBFMS board. Shying away from a secretary-controlled society, Brushwyler sends to board members copies of all important or controversial correspondence which the home office has with missionaries on the field, all finance committee minutes, and facts about each candidate who is to be considered. Every missionary has the opportunity to get any gripe off his chest against any CBFMS official, including Brushwyler, for each missionary on furlough has at least one meeting with the board when none of the paid staff members are permitted to be present.

Colleagues claim he lacks thirst for power, consequently gets along well with board directors, a group of pastors and laymen elected for three to six years at the annual CBFMS meeting. They in turn elect the general director every year.

Although a guiding light, Brushwyler does not run CBFMS. In every problem the board tries to arrive at a corporate opinion. He does not determine policy for the board to rubber stamp. The fact that the board meets for one full week in daily 12-hour sessions, three times a year, indicates how large a place the elected officers play in forming plans. Usually his attitude reflects the general opinion of the board. Sometimes board members, who are top-notch men and independent thinkers, disagree with Brushwyler, but he never discriminates against those who do not see eye to eye with him. Once a policy has been decided on, he makes it a point to follow it carefully.

Obviously, the job of CBFMS general director demands a cooperative type of mental makeup. This Brushwyler possesses, for he can accept the "no's" as well as the "yes's," and apparently never has any personal feelings about it. He operates as enthusiastically on somebody else's plan as he does when his own idea goes through. More than once he has said, "Any individual could be eliminated from CBFMS, including myself, and the society would go right on with little change. Its success depends on the team work of the board, pastors, local churches and staff." Honestly concerned for the good of the work, and not at all for his own prestige, most people would never recognize this rare quality in extrovert Brushwyler, because he is not the sort of person who poses humility.

So intent is he on his work that he often fails to note what goes on around him. Before his first term on the field, one missionary had worked awhile around the office. Two years later he returned for emergency medical care. Then he and Brushwyler's secretary became such friends it was obvious to the staff. After his return to the field they corresponded regularly for a year and a half before she received her diamond. When she announced her engagement, it was a terrific shock to Brushwyler for he knew nothing about it. The office staff couldn't imagine how he could have stayed in the dark, but his absorption in the job at hand makes him

unaware of little innuendos going on around him.

Never a stuffed shirt, he doesn't attempt to stand on his authority. At noons he brings a bag lunch and eats with the staff around a big table. Many days he tries to borrow somebody's used tea bag. When he does bring a tea bag, he is always trying to loan it to someone else to make up for the times he has borrowed. He always participates in office social events, not because he wants to be a "good fellow" but because he genuinely enjoys himself, and is unafraid of making a fool of himself. He cheffed a hamburger fry the staff had in his back yard, donning a big white apron and hat, and doing a good job.

A terrific clown with a good sense of humor, once he starts laughing it's hard to stop him. During a clothing drive for overseas relief with his office as shipping center, he came across a moldy fur coat and torn shoes. Setting up a fancy display of these and kindred useless items, he tacked a sign over it, "What Not To Send." However, he has the ability to shift from rollicking good fun into deepest devotion without grinding gears.

No matter what he does, he enters into it with vigor. Friends claim his zeal for missions sticks out not only in his preaching, but in his phone calls, letter-writing, conversations and public prayers. On his world trip in 1949 and his Europe-Africa hop in 1951 he kept pushing into back jungles and out areas. A fellow-traveler observed, "He had the ability to interject himself quickly into each culture he visited. In Japan, for instance, he tried to reproduce their customs such as bowing low. He even ventured a few words of the language which delighted the Japanese no end."

Fifty years of age, silver-haired, on the short but jaunty side, neatly dressed, sporting loud ties, he looks very much like Harry Truman. He estimates he has been mistaken for him 100 times. Once in a plane the stewardess exclaimed, "While you were snoozing, I looked at you three times. I thought you were Harry Truman! You're not, are you?" He plays the piano moderately well, so at parties often sits down to play the *Missouri Waltz.*

In spite of being an extrovert, Brushwyler's reserved German roughness makes him somewhat hard to get to know. When mistakes are made he sometimes reacts explosively, but cools off almost immediately, forgetting it completely, apologizing if necessary. Employees who don't understand this fear him at first. He knows people think him gruff and doesn't like to give that impression. When one girl seemed afraid, he spent some time working with her till she lost that feeling, finding him easy to work for.

Down underneath he has a tender heart. A missionary appointee phoned to say their new baby had died four hours after birth. Remarked one who overheard the conversation, "There was unaffected sympathy, warmth and the ability to give spiritual comfort." A few years ago he had to go out to a nearby college to tell three children that their father had been killed by an elephant in Africa. Again his pastor's heart showed through.

It isn't strange that a man who was to become general director of a mission society should have been converted in his teens in a mission, the Good Samaritan Mission, in Newark, N. J., his hometown. While a tool-and-die maker for four years after his conversion, one question kept ringing through his ears: "What difference will it make in eter-

Frequently away from home, Brushwyler has learned to treasure his family-times.

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Brushwyler chats with new appointees.

nity whether anyone gets to use these compacts or lipstick-holders that I am making?" When he applied to dental school, he felt he was running away from God. Finally, he yielded to the Lord's call and enrolled at Wheaton College. He earned his seminary degree from Princeton, took post-graduate work at Eastern Baptist Seminary, and was given an honorary D.D. by Northwestern Schools.

After a 15-month pastorate which grew in members from 5 to 80, he went to Evangel Baptist Church in Newark, N.J., where he stayed from 1931 to 1942. Here he built a strong missionary program which, although he did not realize it, helped to fit him for his present task. Several methods he used to keep missions in the forefront of all church activity he now employs in promoting CBFMS. Missionary giving increased from $1,000 to more than $25,000 a year, and the number of missionaries supported from 1 to 14. Active membership increased from 125 to 600. On mission fields or in pastorates there are now 20 young people whom he trained during his pastorate by meeting with them for instruction one hour two days a week. During his time in Newark he served on the South Africa General Mission board, which proved good experience for his present position.

Had he remained at Newark, he probably would never have been associated with CBFMS, for Evangel Baptist was practically an independent church. Called to Muscatine, Iowa, in 1942, to a church in the Northern (now American) Baptist Convention, he was thrown into the Conservative-Convention controversy. God was preparing a man for a particular job, for Brushwyler was seeing the value both of independence and of cooperation with a larger group — two qualities which were to be crucial in his coming work. He was one of five pastors who served as a delegation to the American Baptist Convention authorities in May 1943 to ask them to reconsider the ap-

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pointment of a foreign secretary who was not acceptable to the Conservatives. The Convention refused, and the CBFMS was born on Dec. 15, 1943.

But it had no missionaries, no mission fields, no money, no office quarters. Opponents claimed it a society in name only, a paper organization built on personality conflicts.

Meanwhile, the new society needed a general director, and the board of directors approached Brushwyler. He doubted that he was "their man." For one thing, the new society was still technically a part of the Northern Baptist Convention, and Brushwyler felt that he was essentially an "independent" rather than a convention man. However, neither was he an isolationist. The problem which faced him was whether he genuinely represented the Conservative Baptist movement as it was then developing. After much prayer, he agreed to accept the post in September, 1944. Nine months later he again saw the hand of the Lord, for the Northern Baptist Convention "voted out" the new CBFMS, and the new society was independent in fact as well as practice.

The miraculous continued with more fields opening up, a constant stream of new appointees, and an inflow of generous contributions. For more than ten years this remarkable trend has been maintained until today CBFMS serves on 12 frontiers and is planning soon to enter Israel. They did work in China, but all missionaries were forced out except Dr. Lee Lovegren who is still in prison on a trumped-up charge of being a spy and an imperialist.

One of Brushwyler's pet principles, personalized missions, means that churches should give to specific missionaries, who in turn must have their complete annual support underwritten before going to the field. He argues that personalized giving promotes missions much better than giving to a budget, for the latter is cold while the former thrills with life, encouraging definite prayer support.

Along with this conviction of personalized giving, CBFMS holds six other principles which make it different from other mission societies. Whereas many hold one or more of these points, none to their knowledge holds to them all. They are: adherence to historic Baptist beliefs; high educational standards of appointees which usually mean college plus seminary; inclusion of all related expenses in a missionary's support such as medical care, education of children, retirement pension, furlough expenses and home administration; democracy in the government of missionaries on foreign fields, giving each an equal voice in decisions made by field conferences; government

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by a board of directors elected by the supporting churches, with none serving more than six consecutive years; and the indigenous policy, aimed at making the native churches self-supporting, self-governing and self-propagating. Dr. Raymond Buker, CBFMS senior foreign secretary since 1945, is a strong proponent of this indigenous policy.

Naturally Brushwyler's family life has suffered since he is away from Chicago more than half his time. For him to be home is a vacation. However, his quiet, talented wife takes good care of their three sons, ages 18, 14 and 11. With their mother's piano accompaniment they sometimes form an instrumental trio playing a violin and two trumpets for church services. Brushwyler is always a "softie" regarding children, partly because one of his children died at the age of four.

An early riser, up at 6 a.m., he doesn't require much rest. He always reads before retiring at about midnight. He usually awakens for an hour or two during the night, and he uses the time to pray and meditate. His jammed schedule of work has temporarily disabled him twice — once in 1947 when his tongue became numb and his speech mumbled for one day, requiring him to take a six-week rest, and the other occasion in 1949 when his side became numb because of nervous exhaustion requiring a week for recuperation. Since then he has quit the office on time each afternoon, but still can't resist taking work home.

Still he keeps driving on, always seeming in a hurry. Some people find it hard to relax with him, wondering what he is going to do next. Half a day ahead of most people in his planning, his mind is often preoccupied with new ideas. One major ambition is to see every contributing church support a missionary personally. This would raise CBFMS annual income to five million dollars. Since he doesn't believe in putting off until tomorrow what can be done today, perhaps he will see the day when CBFMS, already a miracle in its short ten years, will zoom to that figure. END

Portable Intercom Available

Suitable for mission station use or for the home church, is the new portable Wireless intercom, recently put into production by General Industrial Company. It allows instant two-way communication between two, three or more persons in separate departments or buildings. Voices, to several hundred feet away, are picked up and transmitted up to 2.5 miles within the same power-line transformer circuit. It can be plugged into 120 volt AC or DC outlet. Two-station system ready to use costs $66.90.

For further information, check item 1182-A on Readers' Service Card on page 36-b.

Deliver Mail for Missions

by Glenn Overlander

DURING the Christmas holidays, do your missionary offerings slump?

In our Sunday school we delivered the mail for missions and increased our giving.

Here's how we did it:

Our Sunday school has always been a mission-minded school, but the holiday seasons always posed a problem.

Long gift lists and charity for the poor and needy of the community were undermining interest and enthusiasm in foreign missions.

So we asked everyone who was planning to send Christmas cards to let us deliver them. A mail box was set up in the Sunday school and cards were deposited without stamps. The amount of postage was collected separately for our foreign missions fund. To keep interest high, we gave an autographed copy of *Angel Unaware* to the one sending the most cards.

As a result our missionary giving was increased $50 and the interest of every class in missions was heightened. Everyone participating was pleased to see that such a little thing as saving the price of a postage stamp would go such a long way for missions.

The "Deliver the Mail for Missions" campaign was so gratifying that we're planning to use the same idea on other holidays throughout the year.

Try it. You'll see that it will work in your church, too. END

RAINBOW OVER CONGO

(Continued from page 18)

evidence around the palace. How many witch doctors were at work calling the powers of darkness to their aid in ridding the tribe of the strange black man, Chimbu had no way of knowing.

At night, Chimbu lay awake, listening to the sounds outside, trying to hear when the witch doctors came stealing from the dark jungle to plant a new charm or to sprinkle fresh poison. For the first time he was sorry there were two windows and a high door in the palace, for under cover of darkness a black hand could reach in and spread poison on their food. Water jars and cooking pots were moved to a safe distance from the windows and each morning the earthen floor was scraped clean.

Even so, one morning Chimbu developed sharp pains in his stomach. At first he wasn't alarmed. But with each passing hour the pains grew more

ENTIRE VILLAGE ACCEPTS CHRIST

NATIVE PRIEST CONVERTED, LEADS WHOLE TOWN TO CHRIST

In Thathanpatti, India the headman, who is the village priest, constantly opposed us and did everything he could to defeat the work of our Gospel League. A few days ago he came to us, confessed his faults, accepted Christ and now attends our services regularly. It is thrilling to us and nothing short of a miracle that a man in such a position of leadership should now be ready for baptism.

Through his conversion we were enabled to bring the entire village to Christ. This is certainly something for which to praise God.

The other night we went to another village where we have been working for some years. We were there until ten o'clock at night talking, exhorting, and trying to win some for Christ. Nearly eighty people gave their hearts to Jesus. We have Samuel and Rajaratnam in this town.

Starvation Months Ahead in Korea

The Korea Gospel League is meeting with remarkable success. Brother Yun reports they had an early prayer meeting before dawn (between five and six o'clock) and the church was filled to capacity with people praying that God might help them in their desperate need. Shall we help God answer their prayers by getting food and clothing to them?

Korean boys and girls like the same things American boys and girls like— even a thumb. But thousands of children face death and starvation this winter unless help comes now.

A chaplain, who has just returned from Korea states, "It is heartbreaking to see little five and six year old youngsters searching among rubbish to find something to put in their stomachs, but to watch a young mother — herself emaciated and hungry — put into her infant's mouth anything that can be found is heartbreaking indeed."

Pastor Yun is appealing for help because the starvation months are ahead. These people are holding out empty hands to us. We Americans cannot close our eyes nor stop our ears to the cry of a hungry child anywhere in the world, black, brown or yellow.

YOUR GIFT MAY WIN A SOUL FOR CHRIST

Food Gift Wins Communist

Two new families have been coming to our church since we visited them and one man, a Communist, has been so interested he has come to nearly every service since. In less than an hour after the food gift, he was back to thank us and inquire about Christianity.

This man lives with his wife and three children under a bridge — a typical dwelling for thousands in Korea. He is very interested and desires to learn more about the Lord. Last night after prayer meeting, he told me it was hard for him to understand Christianity as his family were all strong Buddhists. We are eagerly waiting and praying for the day when he will completely surrender his heart to the Lord.

This is an example of how individuals are affected by your gifts.

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STARVING HEBREW CHRISTIANS NEED HELP

A pitiful letter from a veteran missionary pleads on behalf of Jewish converts in Jugoslavia. "The government there is really Communistic and the poverty of people is appalling. Sister Z. is in very great distress and starving!"

The letter tells of houses requisitioned by government authorities and owners "pushed out into a terrible room." Pleading for these distressed Hebrew Christians the missionary writes, "Please do not forget them. Please send them food. They are all starving. Please help them."

From America we can still send CARE food parcels and other forms of relief to those in desperate poverty and hunger in Jugoslavia, and to other places where distress is very great and the need most urgent.

Please do pray for us that funds may be put at our disposal to respond to these urgent appeals and to help us carry on our ministry of shepherding Hebrew Christians, to care for the poor and bereft, the young in our Children's Home, the aged Hebrew Christians, and the new converts frequently suffering ostracism and persecution because of their confession of Christ. The need is very great! Please send your gift now.

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severe until at last he sent Lubeme for the white doctor.

Poison. The word pounded through his brain. Would the white man know what antidote to use for this strange concoction he had swallowed? He tossed on his bed and prayed.

"Dear Jesus, they have succeeded in poisoning me. If I die they will say it is black magic. I'm not afraid to die, but if I die the people will believe the witch doctor's magic is more powerful than you."

He thought of Mvunji offering food to the spirit tree, and of the screams of grief and fear from the bereaved family, and his heart ached.

He wondered if the prophets of darkness were watching his suffering and were satisfied that their century old knowledge of witch craft was working on a Christian.

"Dear Jesus, don't let me die," he begged. "Heal me."

Everything was getting cloudy, but through the fog he thought he saw Hebu standing at the door, and heard him say, "If your God delivers you, I will burn my god of wood and put my trust in your God." Slowly the cloud closed around the chief, shutting off all sound, all sight.

Then he was conscious of Lubeme holding one of his hands in both of hers, her low voice begging God for his life. There was another voice too, and after a while Chimbu realized it was that of the white doctor.

He tried to open his eyes but the lids felt stiff and much too big, so he simply tightened his fingers around Lubeme's hands.

"He lives," she cried.

"Thank God," the white man exclaimed. "Now the devil's priests will know that the God of the Christians is more powerful than all their black magic."

The words went to the chief's heart filling him with joy. His lips felt puffed and dry so he dampened them, then pulled Lubeme down so her head rested on his chest. He ran his fingers over her kinky black hair and whispered, "The Lord Jesus is with us."

She nodded, her lashes wet against his skin.

"Maybe they will give up now," Lubeme said hopefully.

"I doubt it," Chimbu told her. "Jako won't give up this easy. His pride has been hurt, and Mvunji won't let him."

Lubeme's bottom lip started to tremble, but when she saw him watching her, she drew it tight against her teeth.

"Remember, the Lord is with us," he said patting her hand.

The next morning they found more charms fastened to the palace and again Chimbu burned them.

"Burning these things only makes the people more angry," Lubeme reminded him.

Chimbu sat on a stool close to the fire and fed it sticks. "Their anger cannot frighten our God."

That day he stayed in the palace and slept, for he was weak. Later in the afternoon he got his Bible and searched its pages for new hope. Never had he realized there were so many promises.

"Stand up your ears," Chimbu told his wife, drawing her down beside him. "Elijah truly proved God. He prayed and God answered with fire. Remember, God is the same yesterday, and today, and forever. We have nothing to fear."

The sun sank behind the matted forest in a glorious halo of red that stretched orange fingers across the sky. Slowly the color died and a curtain of black velvet closed over the jungle. In the distance a hyena laughed. Night birds screamed in the trees.

Later Chimbu was awakened by Lubeme sitting up. He raised himself on an elbow and froze as he heard many voices raised in a frenzied chant.

"A torch." The girl ran to the basket and grabbed little Paul.

Chimbu sprang to the door—but too late. A stream of fiery torches came from the jungle and circled the palace.

"Jesus Christ the same yesterday, and today and forever," he repeated watching the circle of torches close in. He put his arms around Lubeme and prayed quietly, but even as he prayed, he wondered how even the Lord could save them now.

He remembered Hebu saying there would be many lives lost, for the white soldiers would seek out those who had taken their lives.

"Don't let it be so," he prayed. "Don't let them die with this sin on their hands. Give them a chance to know Thee." *(Continued on page 101)*

Coming Sunday School Conventions

Nothing compares with a Sunday school convention for creating enthusiasm and providing practical instruction for teachers and officers. Further information can be obtained by writing directly to the organizations at the addresses listed below:

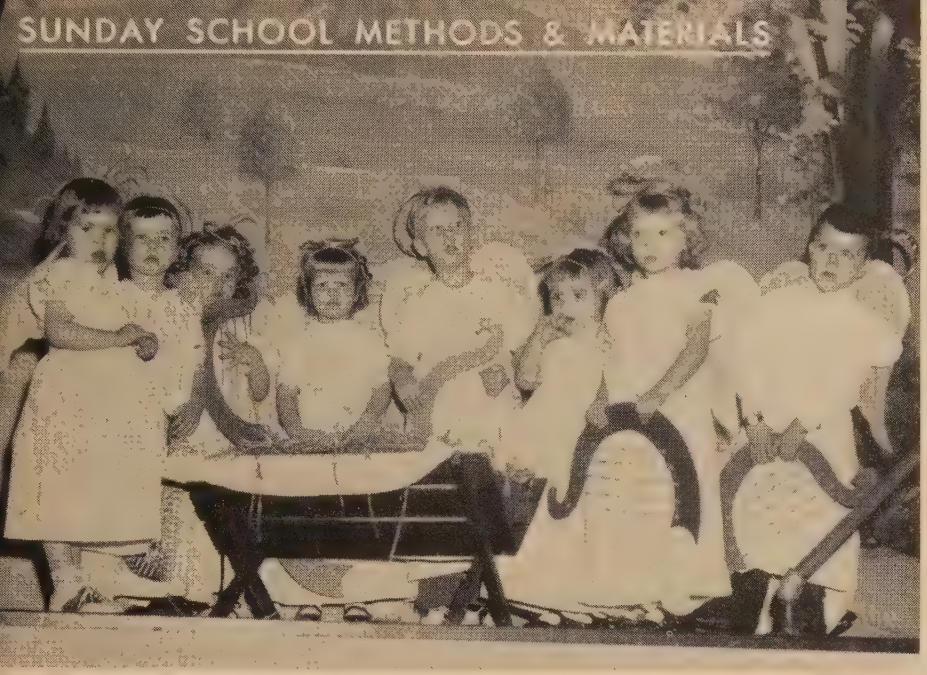
The Assemblies of God: Jan. 18-20, Houston, Tex. Write: 434 W. Pacific, Springfield, Mo.

Philadelphia Area S. S. Conv.: Nov. 5-6, The Bapt. Temple. Write: 452 E. Magnolia, Clifton, Hts., Pa.

South Dakota State S. S. Conv.: Nov. 29-Dec. 1. Write: Rev. S. H. Petersen, Mitchell, S. Dak.

Washington, D. C. Sunday School Conv.: Nov. 12-13. Write: Dr. Clyde Taylor, 408 Kellogg Bldg., Wash., D. C.

Scripture Press Conventions and Workshops: Nov. 6, Sunday School Fair, Chicago. Nov. 7-12, Westminster Presby. Church, Duluth, Minn. Nov. 14-19, Bethel Bapt. Church, Duluth, Minn. Nov. 28-Dec. 3, Gary, Ind. Jan. 23-30, Workers Institute, Worthington, Pa.



The Christmas program can prove to be a rich experience for both young and old.

Selecting Your Christmas Program

by Jane Hindman

LOOKING for a Christmas program for your church? Perhaps this article will help to solve the headaches you'll encounter when you view the bewildering maze of descriptions which march across the pages of the catalogs.

There are dozens of publishing houses and almost endless program materials from which you must choose the right material to meet the individual needs of your Sunday school. The field will narrow considerably, however, if you remember, when making your selection, that first the needs of your school and church must determine the type of material you choose.

A small Sunday school will not be able to produce a program which requires large groups of people in its scenes. Nor will the program which is directed only to Christians be suitable for the area where there are many unbelievers.

Second, you must be sure that the material which you select is effective in its presentation. Keep certain objectives in view which you wish to attain through the program, for unless these are kept prominent, no goals will be reached.

Your Christmas program offers various opportunities which can make it one of the most fruitful and rewarding activities of the whole year. Unsaved parents and relatives of small children who would not otherwise attend the service may be reached for the Lord. It is also an excellent chance to challenge the lives of those who are already Christians, serving to deepen their spiritual experience. The fact must not be overlooked, either, that planning and preparation for the program not only can, but should be a meaningful and rich experience for the pupils and teachers who take part.

Be careful to keep the service worshipful, making sure that even the smallest children understand the words that they are to speak. If they have experienced for themselves the Scripture which they have learned, they will be eager and unafraid on the night of the program, and those who attend will worship with them.

Following are a few suggestions which should help you in finding the right program for your particular Sunday school.

Good material for use with the younger children of the Sunday school is rather scarce. The Augustana Book Concern has contributed a rather different approach to the problem. They have published two programs which are designed for the entire church school, and will serve very efficiently to unite the church family in one program which has continuity and a message. They are entitled "For God So Loved the World" and "What Do You See in the Manger?" Beginner and Primary children take part in these primarily in the song service, which is worked into the

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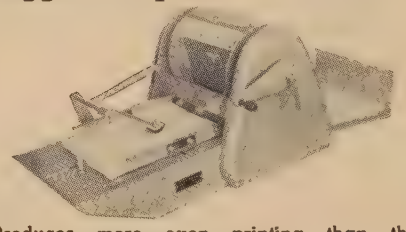

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pageant to be staged by Juniors and Intermediates.

Scripture Press has done a fine job along this same line of integrating the whole school into a real worship service. It is well organized, so that even the Nursery children are able to make a contribution which they can understand. Every age group is given an active part in the production "And There Was Light," which traces the gradual coming of light into the world, from God's command at the creation of the world to the birth of His Son.

In the Christmas Program Helper No. 7, published by the David C. Cook Co., there are a number of selections which could very well be incorporated into a worship service. For example, a number of good songs for Primary children, a service for the Beginners, entitled "God Is Love," or an exercise for Juniors entitled "Our Gifts," could be worked into a service which the home committee might design.

"Let Earth Receive" is the title of a Christmas service in pantomime, choral reading and song which is put out by Lillenas Publishing Co. In this, also, the whole school can have a part, although the smaller children will have no speaking or singing parts. The service includes nine simple scenes which require a minimum of setting to be effective.

The Christmas story receives a unique and effective presentation in three Van Kampen Press programs entitled, "The Shepherds Live Again," "Christmas under the Stars" and "No Room in the Inn." The first is suitable for ten Junior, Intermediate or Senior boys, requires three scenes, but two settings, and about 20 minutes performance time. The second also requires two settings, and is suitable for Intermediates, Seniors and Adults, using a total of eight characters and 20 to 30 minutes. The last has two major characters and ten minor characters, chosen from an Intermediate, Senior and Adult bracket. It uses one setting; requires 20 minutes.

Two more plays which will use individuals from various departments of the Sunday school are found in the booklet, "Two Paramount Christmas Programs," which is published by Meyer & Brother. A unique feature of these plays is their incorporation of Christmas songs which have been written to the tunes of familiar hymns.

A collection of material will be found in "Christmas Programs," published by Abingdon Press. The program "Everywhere, Everywhere, Christmas Tonight," which is prepared for a group of Primaries, Juniors and older people, is built around the narration of customs

(Continued on page 88)

Skilled storytelling will make people and principles become real to your class.

Strengthen Your Storytelling

by Gladys Talbot

CREATIVE storytelling is high-priced, but it is well worth the cost. A storyteller with vision must spend time and effort to develop skill.

And yet it's almost impossible to excel as a Sunday school teacher or youth leader until you become proficient in the art of storytelling. It is a vital part of effective teaching.

The place where many teachers fail in their storytelling is at the beginning. In stories, as in almost everything else, the beginning is very important.

The old folk tales which have charmed children for years will furnish many principles which can be applied to Bible stories. In the tales of the old masters, Grimm and Andersen, arresting beginnings draw the listener or reader irresistibly into the plot.

Try these principles on your Sunday school class and see how they respond. For example: "Once in a little town at the foot of some mountains, away on the other side of the world, there lived a boy, David, who was to become a king, but who didn't know it . . ." Or, "In a faraway country there lived a beautiful queen, Esther, who was once a poor girl. But she was so lovely and good that the king had chosen her to be his queen."

To maintain this interest, the story must be more than a series of bare facts. It must be a series of significant events occurring to the characters involved. These events must occur in orderly sequence and mount higher and higher in importance until the highest point of interest is reached in the climax. It is wise, therefore, to outline the incidents of the plot before attempting to tell the story.

Telling the bare plot, however, will not maintain interest in the story. Events should be elaborated so skillfully that they become alive before the listeners. The storyteller can use many aids in making this vital presentation.

Dialogue or direct speech from the story characters is a valuable aid. It can even be heightened by impersonation of characteristics and mannerisms of story characters. If the tone and pitch of voice matches the type of character, his mood and the thoughts he conveys in words, the dialogue will become more effective.

The storyteller should be careful to maintain eye contact with his audience; this will give the impression of seeing everyone. He should be relaxed, so that spontaneous gestures come naturally.

Other helps which will improve the actual presentation include the use of a pause before or after an important statement in the story. This will serve to heighten suspense and hold interest. Repetition of certain rhythmic and important phrases is especially important in telling stories for smaller children who enjoy familiarity with phrases.

Above all, however, the storyteller must visualize what is happening and experience himself something of the emotion of the characters. This alone will enable him to elaborate properly upon details and to exercise freedom

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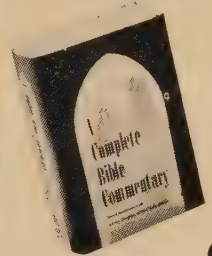

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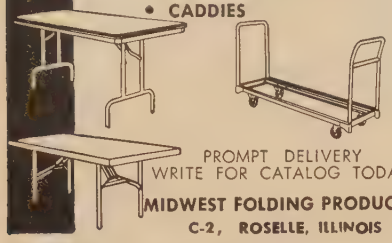

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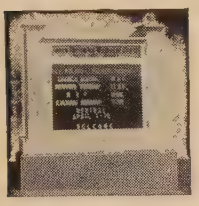

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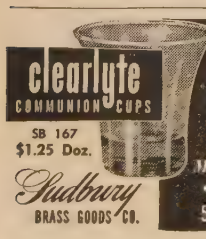

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in the use of aids. Skill in this will require him to study, use his imagination and practice.

One of the greatest temptations which a storyteller may have to resist is the urge to pause, breathless, before the climax of the story with "What do you think he did then, boys and girls?" or to finish with "Wasn't that a terrible thing to do, boys and girls?" or "I hope you'll never do such a thing as that, boys and girls." Such statements and questions impose an obvious moral and will break the spell which he seeks to weave about his hearers.

Rather, the story should progress smoothly, answering its own questions and teaching its own lessons. The conclusion must be brief and satisfying.

To be truly satisfying, a story must present a solution to its problems, and that solution must be practically worked out with the help of God.

Thus, the principle of the old fairy tale ending which brought such delight to its hearers is retained, and even better, made true to life.

The storyteller has a real privilege and responsibility in utilizing these various suggestions to make the Bible become an "I-must-have-it Book," rather than a "Thou-shalt-have-it Book." END

CHRISTMAS PROGRAM

(Continued from page 86)

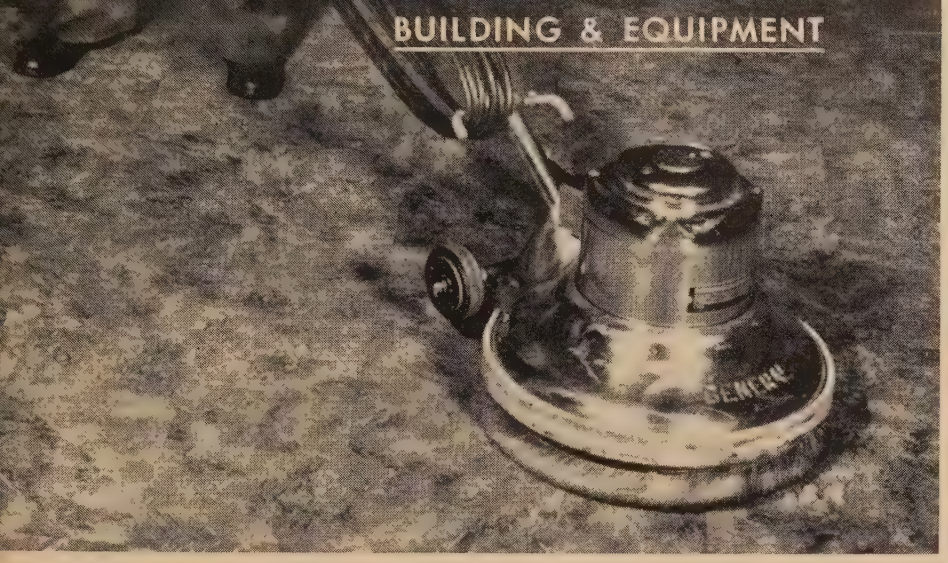
of various lands. Others in the book include a pageant, tableau and a pantomime, also for individuals from various older classes.

Standard Publishing Company has included in its Christmas Program Book No. 13 several short plays in which individuals from all departments can take part. Several of these could be worked into a larger worship service which would present a unified, challenging message.

Two other booklets which contain material of this nature are the Christmas Program Handbook No. 2, published by Zondervan Publishing House, and Christmas Helper No. 54, published by The Rodeheaver, Hall-Mack Co. Pantomimes, one-act plays and readings such as these are adaptable to many different types of programs.

These reviews contain only samples of the newest material that is available, and represent only a few of the best-known publishing houses. Other material is available from the companies which have been mentioned, and various denominational houses offer a great many more ideas from which to choose.

With much prayer and cautious planning behind your production, there should be many benefits received by all who participate and attend. END



Following a few simple rules will give your church floor added years of service.

Church Floors Can Be Beautiful

by Paul Staats

THE best way to maintain a church floor is the easiest; yet costly mistakes that waste consecrated tithes and offerings of church members are made every day.

With linoleum and tile flooring becoming more popular, many church administrators, especially those directing maintenance, are befuddled concerning proper care for their floors.

To illustrate, the janitors in one church continuously used a strong alkali soap on a new linoleum floor. After a time the alkali attacked the linseed oil, the basic ingredient of linoleum, leaving the floor brittle and cracked and its color dull and hazy.

In waxing another floor surfaced with asphalt tile, the church maintenance man regularly applied a solvent-type wax which caused the floor to become spongy and its colors to run and bleed.

Any church administrator can avoid such costly mistakes simply by seeing that his floors are treated properly, whether they be linoleum, rubber, asphalt or cork tile, or one of the new family of plastic flooring materials.

Sweeping with a soft broom is all that is necessary for daily maintenance of resilient floors in churches. Frequent scrubbing should be avoided. If liquids are spilled on the floor, they should be wiped up immediately with a damp cloth or mop, and the area re-waxed. Oil mops should not be used for sweeping since they leave a film of dirt-catching oil which softens resilient floors. Gritty compounds, on the other hand, scratch floors and leave ridges which harbor dirt.

The use of wax-base sweeping compound further simplifies daily care and lengthens the period between washings. It speeds removal of dust and dirt and keeps down dust during sweeping.

More floors are worn out by scrubbing than by wear, leading manufacturers agree. Resilient floors should be washed only when necessary. Chemical liquid cleaners prescribed by the manufacturers of the resilient flooring are the best to use.

The cleaner should be dissolved in lukewarm, *not* scalding, water. And to scrub the floor, a single brush floor machine with a stiff bristle brush is the best for soil and wax removal. To remove stubborn dirt and wax, the experts suggest the use of a No. 00 or No. 0 steel wool pad under the brush. Suds should be squeegeed and the floor rinsed well with clear water.

Proper waxing is the key to long wear and good appearance for several reasons. First, the film of wax prevents surface dirt from being ground into the floor. Secondly, it helps the floor retain normal moisture and in that way reduces the likelihood of cracking or chipping; and finally, it takes the wear thus protecting the floor itself.

The benefits of waxing are greater if the wax is spread on so thin that you wonder how it can protect the surface at all. When the coating is too thick, the top of the film hardens, but the wax underneath remains soft. Such a deposit of wax catches dirt and gives very little protection to the floor.

The approved method for the application of wax is with a lambs wool applicator in a back-and-forth manner over the floor. This method avoids erratic deposits of thick wax.

Ideal for resilient flooring is a water-

(Continued on Page 103)

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How Does Your Classroom Rate?

Efficient teaching may become wasted effort in the depressing atmosphere of a cluttered, stuffy room.

by Arnold Cheyney

SEVERAL years ago I began my first teaching assignment in a small country school. Armed with enthusiasm, education and hours of preparation, covering every moment from the opening to the closing bell, I was determined to get off on the right foot.

A few hours after school began I noticed that some of my pupils were becoming dull and restless. Enthusiasm dwindled and my spirits sank. Maybe I wasn't cut out to be a teacher. To top it off, one small child became nauseated.

About this time the principal was making his rounds to see how everything was going for the first day. As soon as he entered, he took in the situation at a glance. Promptly he strode to the windows and opened them. An invaluable lesson was learned by a novice teacher that day. Although an individual may be an excellent teacher, although he plans his lessons diligently, he cannot be an effective teacher until he considers the physical factors of his classroom and how these factors affect the mental state of his pupils.

Fresh air is an important consideration in the church classroom also. Even though rooms are large and bright, lack of circulating air will be apt to cause sluggishness on the part of the pupils. How easy it is for children to form a dislike for Sunday school, simply because they are put to sleep by the stale air.

Before the children arrive at Sunday school in the morning, see that chairs and work or play materials, curtains and blinds are in neat order. It is surprising how quickly the children will adopt a sloppy attitude toward lessons after they have entered a disorderly classroom time after time. It is important, too, that there be plenty of shelves and storage space for the toys, crayons and books of the smaller children, as well as the lesson and workbook materials of the older groups.

A place in which to put wraps should be convenient as soon as the children enter. If hats, coats, mufflers and boots are strewn around, children will be constantly reminded of getting ready to leave. A person handy with tools in your congregation will be able to build strong, durable and inexpensive items such as shelves and coat racks for your classroom in a short time.

Church classrooms rarely have adequate space. For children of Nursery and Beginner ages, floor space of approximately 20 square feet per child is considered best. These tiny tots who are so full of energy need plenty of space in which to move around. Since they have not acquired the maturity which is necessary to sit still and listen to the teacher, it is wise to provide several small rugs so that teacher and pupils alike can enjoy more freedom of movement in a friendly, homelike atmosphere. Provision for such activity will give opportunity to experience lessons of love and sharing which will make these principles more real in the children's lives than would hours of lecture.

For the older and larger children who are not so active, less floor space is required. But it is important that there be sufficient chairs and table space, and that they be the correct size for comfort. A good rule to follow in determining the height of tables is that they should be 10 inches above the seats of the chairs.

One of the most important considerations for a classroom is that it be sufficiently screened from both sight and sound of other classes. Here again, remember the importance of proper circulation. Curtains are very poor partitions, since they do not cut out noise, nor do they permit circulation of air. This is an opportunity to again call upon the carpenters in your congregation.

Even though immediate enlargement may be impossible, it is almost always possible to improve the general appearance of a room. For all ages, a well-lighted, cheerful room is important, but especially so for the smaller children who are extremely sensitive to atmosphere.

How are the blinds in your room? Are they dark and dirty, frayed or torn? A room can be brightened immeasurably by adding inexpensive new blinds. Curtains, too, can be had for a nominal sum, and they will prove invaluable in creating a friendly, homelike atmosphere. Choose them wisely, to do the most for your room, and be sure they are kept clean.

Bright flowers in the Sunday school

class will contribute much to a pleasant atmosphere. But don't just stuff them into an old can or jar. The five and dime stores offer much in the way of low-priced containers. While you are in the store, look around for appropriate pictures to hang in the room. Have your children paint or color pictures at home or school of the lessons they are studying. Arrange all of these pictures neatly on a wall, being careful to consider the eye level of the age you teach, so that they are neither too high nor too low. Occasionally you will receive a picture especially well done; then a frame should be used. This is quite gratifying to a child and it may be a way to win him closer to Christ.

A simple frame to make and one that can be easily adjusted to fit the size of the picture is this. Take four slats of wood the same length and width. Sand them and place so that they correspond to the size of the picture. Four wire brads or nails in the corners will hold the frame together. Tape or tack the picture to the back.

The color of your walls will determine, to some extent, which pictures will be suitable for your classroom. Incongruity in color combinations can be a great strain on the nerves of both pupils and teachers. For smaller children, it is well to stick to pastel shades of color harmony.

Remember, the prejudices which children form for or against Sunday school are often the unconscious result of physical factors. God commanded the Israelites to use beauty lavishly in building the temple. Why should "just anything" be good enough for us? A pleasant, comfortable atmosphere will do much toward winning the children to the Lord Jesus Christ. END

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Both children and teachers in the Sunday school will appreciate the soothing effect of daylight which is created by the new double cavity glass blocks just introduced by the Pittsburgh Corning Corp.

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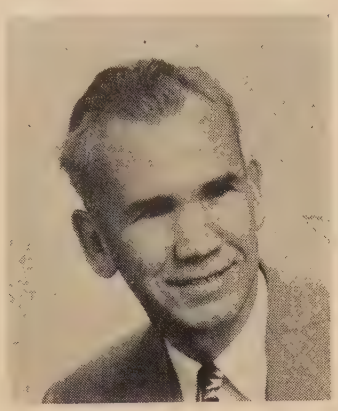

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THANKSGIVING

(Continued from page 15)

days and months, the crops were planted the following spring in the little clearings and among the trees. After the crops had been harvested Governor Bradford proposed a time for thanksgiving and showing of gratitude to almighty God for the bounties received in this land of hardship and struggle. The date was set, Dec. 13, 1621. Governor Bradford appointed four of the best marksmen to go hunting and to bring back enough food for the three-day feast.

Only 55 of the 102 settlers had survived the trying ordeals of the new world. Only four women were left in the colony, but these along with one servant and a few young girls prepared the feast for the celebration. The Pilgrims were joined by 90 Indian braves who brought five deer to Governor Bradford as a token of peace. Elder Brewster conducted the religious service for this first thanksgiving.

The years rolled on. Feb. 22, 1631, became the first Thanksgiving Day, of which any written record remains in the colonial records of Massachusetts. The first regular printed thanksgiving proclamation of Massachusetts is dated 1677.

In the New England colonies the thanksgiving observances were more regular than in Massachusetts, for with one exception for every year since 1647 a special celebration was held. Only in 1675 when Indian massacres beset Connecticut was the celebration omitted.

The years went by. Conflicts between various colonies were healed. United strength of the 13 colonies defeated the British and they were now an independent and free nation.

George Washington was the president on Sept. 25, 1789 when Elias Boudinot introduced a resolution to the House of Representatives recommending that the United States keep a day of public thanksgiving and prayer. Wonderful as this resolution was, reaction surged against it. Objections, however, were overruled, the resolution was passed and sent to the Congress for concurrence. The Senate approved and appointed its committee to wait on President Washington, who complied with the request. On Oct. 3, 1789, President Washington issued his proclamation calling for a national day of thanksgiving on Thursday, Nov. 26.

After 1789 there wasn't another national thanksgiving day until 1864 when Mrs. Sarah Hale who throughout a number of years had been proclaiming the idea of a national thanksgiving day each year, wrote to President Lincoln sending him a copy of Washington's proclamation of 1789 and a letter in which she stated: "To the service of that Great and Glorious Being, who is the beneficent author of all the good that was, that is and that will be." Her reward came when President Lincoln in 1864 set aside the last Thursday in November as an annual national thanksgiving day.

This year once again, our annual Thanksgiving Day will be observed on the fourth Thursday of November, Nov. 25.

For the people of our nation Thanksgiving Day should be the greatest day of the year. Perhaps more than any other nation on the face of the earth, we have had the protecting hand and blessing of Almighty God.

Abundant blessing contains only one pitfall: we may like the gifts so much that we forget the Giver. We enjoy our prosperity but forget Him Who prospers us. We enjoy our freedoms but neglect to give credit to Him Who has freed us.

While a thankful heart is not the greatest of virtues, it is a parent of all the others. Our nation will be blessed and stay blessed as long as it is thankful. When the people lose their thankfulness for His goodness and neglect to offer unto God not only the thanksgiving of their lips but an offering of worth, that nation and that people has written its own epitaph.

And we who are Christians must follow the Old Testament practice of giving thanks in deed to accompany our thanks by word. We should also, as in the New Testament, make thanksgiving a manner of life rather than only a momentary mention of praise. END

Are You Thankful?

YOU CAN be thankful for many things, such as life and health, food and clothing, peace and prosperity. But these things aren't important unless you first know Jesus Christ as your personal Savior and Friend.

God's ultimate in giving was His Son, Jesus Christ. Thankfulness for his lesser gifts will never make up for your neglect of His greatest gift.

Here's why you should be thankful for Jesus Christ. "The wages of sin is death, but the gift of God (Jesus Christ) is eternal life" (Rom. 6:23). Through Christ's death for you at Calvary, God has provided life.

By faith you can receive Jesus Christ as your personal Savior right now. As a result, you will also receive eternal life. Then give thanks to God for His unspeakable gift and you will not only have a real thanksgiving day, but also a thanksgiving lifetime.

If you have questions or want more information, write us at *Christian Life*, 434 S. Wabash, Chicago 5, Ill.

Church instrumental groups will bring both audience and musicians closer to God.

Your Untapped Musical Talent

by James Boersma

MORE than 200,000 band and orchestra musicians graduate from American high schools each year. The vast majority of them shove their instruments into their cases and neglect their musical talent and training for the rest of their lives.

Why doesn't the church do something about it? Why doesn't the church provide an outlet for this musical talent? Why doesn't the church reach out and use this opportunity as a means of youth evangelism?

Much is being done for the vocal musician, but little is offered to those who are capable instrumentalists with years of experience. Many of them have invested hundreds of dollars in good instruments.

Isn't it a shame that nothing is being done to utilize this huge investment of time, talent and money?

Well, something can be done and you can help do it in your church.

A talent survey will reveal those young people in your church who have musical talent. Questionnaires used for locating these "hidden assets" will also be helpful in finding potentials for other departments of service in the church.

Personal interviews or letters will aid you in contacting those outside your church. At the close of a semester an invitation may be extended to graduates who wish to continue playing their instruments; at the end of the school year, an opportunity to "keep in shape" may be given the undergraduate during the summer months.

Private music teachers and conservatories are usually interested in presenting their pupils in public performance and will often cooperate with a church instrumental music program.

In most churches, a large instrumental group is not always feasible at first. The best way to start is to use solos, duets, trios, quartets and a small ensemble. These are effective and easily organized.

Homer Rodeheaver, Billy Sunday's famous song leader and soloist, demonstrated that gospel music, both vocal and instrumental, has great attracting power and is a valuable aid in presenting the Gospel. His advice to churches that they encourage their young people in gospel music by featuring them in sacred concerts has increased the attendance and added to the spiritual life of many churches across the land.

Presentations by these musicians should be guided by the pastor or the music director so that the best musical and spiritual results are obtained.

Obviously, many numbers acceptable in a school concert are not appropriate for the church. The type of material used and the manner of presenting it must be correlated to the service. A violin solo or string ensemble is in keeping with a devotional service if proper music is selected. Youth rallies, evangelistic meetings and fellowship gatherings will accommodate the use of brass instruments or even full orchestras or bands.

This is the challenge offered our pastors and youth leaders today — an opportunity to channel the great pool of

(Continued on page 102)

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Faith Is the Victory
ST 1203 (78 rpm)
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SANTA CRUZ — Santa Cruz Bible House
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PUEBLO — Phillips Music Company
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(*Continued on page 96*)

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RECORD REVIEWS

editor

WENDELL LOVELESS

WORD Presents Top Talent

SO MANY super-excellent releases are received that I can hardly keep up with them. Seven years ago I feared the supply of new sacred recordings would not be enough to warrant a monthly review column. Let the records roll in!

■ Super Recordings has released an LP of the WMBI Songsters, under the direction of Gil Mead, who also accompanies the ensemble. The arrangements reveal the deft touch of this capable young musician. The ensemble sings *God Remembers to Forget, Nearer Home, More Time Alone with Thee, There'll Be One Song, Day after Day* and *Christ Receiveth Sinful Men.*

■ WORD Records of Waco, Texas, is another up-and-coming outfit, which does excellent work. Their talent list is good, their pressings are tops, they use fine judgment in musical selection and their production is of the best. I have recently received six LP albums from them which are exceedingly well done. I have already used many of them on my own radio broadcast. One disc contains Eight Most Sung Hymns, played by the WORD Records Concert Orchestra, under the direction of Alfred Reed. These are the favorities, such as *The Old Rugged Cross, All Hail the Power* and *Sweet Hour of Prayer.* These are beautifully arranged and beautifully played.

■ You'll love two LP recordings of organ music just released under the WORD label. One is by Al Illick, who has a mature, well-seasoned approach to his work and whose playing shows solid, spiritual appreciation of the message. His arrangements, always in good taste, seem to keep the original intention of the composer. You will enjoy his playing of *Beyond the Sunset, In the Garden, Heartaches, When the Shadows Flee Away* and several others.

■ The other organist who has recently recorded for WORD is Bob Andersen, whose interpretation of familiar songs and hymns is exceptionally interesting. I have mentioned before his "Musical Tour of the World," in which he plays *Brighten the Corner Where You Are* as one would expect to hear it in several different countries. Then he does *Onward Christian Soldiers, Oh Happy Day, Ivory Palaces, Praise Him Praise Him, What a Friend We Have in Jesus* and *Shelter in the Time of Storm.* These are two very choice LP organ recordings.

■ Then there is an LP of Frank Boggs singing with the orchestra accompaniment. There never was a sweeter voice than that of this baritone and it is heard to exceptional advantage in this recording. Don't miss his renditions of *In the Garden, When They Ring Those Golden Bells, The Love of God,* and *He's Got the Whole World in His Hand.* This last one is a classic. Boggs also has an LP album with Favorite Wedding Songs, including *At Dawning, I Love Thee, Through the Years, Savior Like a Shepherd, Because, O Promise Me* and *The Lord Is My Shepherd.* Don't fail to mention this album to those who want the best music at weddings, but who do not have "live" music available.

■ Recently I came across a singing group on Gilt-Edge Records, called "The Stewart Family." They do a fine job of rhythmic singing, and don't violate good musical taste in doing it either. They sing *I'll Meet You in the Morning* and *Beautiful Garden of Prayer.* See if you don't like them.

■ Singtime has done splendid work lately. I really get enthusiastic about this new label. Everything about it — quality of voices, accompaniments, production and engineering techniques — has been far above average.

For example, a new male quartet, "The Melody Four," (Bill Pearce, Glenn Jorian, Clare Hess and Ray Felton) produces one of the nicest blends I have heard. They have mighty smooth arrangements of their songs with equally fine accompaniments. They sing *Breath of Calvary, Springs of Living Water, Behold the Bridegroom Cometh, It's Not an Easy Road, Redeemed, Savior Like a Shepherd Lead Us, Oh for a Thousand Tongues* and *Faith Is the Victory* as you seldom hear them sung.

■ Also on the Singtime label, Lorraine Morrison's delightfully rich contralto voice is heard to wonderful advantage. I can't imagine anyone failing to receive a spiritual blessing through listening to this singer. Somehow you feel that she is standing beside you and singing to your heart. You must hear her sing *Just a Closer Walk, Sleep Child Divine, All the Way My Savior Leads Me, When I Survey, Jesus Is All I Need, Oh What Love, If I Gained the World* and *Blessed Quietness.*

■ An unusual new Singspiration recording presents Al Smith doing a "double-take," that is, singing a duet with himself. It is one of the best I have ever heard and it has a real heart-appeal. The song is *I Saw My Mother Kneeling* and the Csehy Musical Messengers supply the accompaniment. The other side, *Tell Mother I'll Be There,* is equally appealing. I hope Al will do more of these, for they have unusually strong spiritual impact. END

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Dealer Listing continued from page 94

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Christmas Film Guide

The age-old Christmas story may reach many hearts with new force and reality this season through films.

by Gladys Siegfried

UNCHURCHED folk are more open to the gospel message at Christmas than at any other time. The annual Sunday school Christmas program probably reaches more unsaved people than any other single church service of the year.

Yet, sadly, churches too often muff their chance of presenting Christmas programs with evangelistic impact. And one of the strongest, most effective ways of giving a forceful gospel message, especially to a non-churched audience, is through a Christmas film. Try one this year and you'll see.

The average Sunday school ministers to many youngsters whose parents never darken a church door for regular services. But these parents usually have enough pride in their offspring to attend the Christmas program in which their children participate.

Even if recitations and playlets are selected with utmost care and contain a sound, scriptural message, parents miss the message because they are more concerned that their children give a creditable performance on the platform than with the gospel message set forth in the children's pieces and songs.

Pupil participation is, of course, vital, and should be a part of any Sunday school Christmas program. But more and more Sunday schools are finding in films the answer to their need for a sure-fire program with a realistic visualization of what the birth of Christ meant that first Christmas and what it means to us today.

Some denominational houses have for several years published excellent Christmas programs built around the use of a filmstrip or slideset. Such programs include the usual Scripture readings, recitations, and group singing, but every part of the program is tied together by showing scenes from the film at appropriate points.

Some churches prefer to devote the first part of the program to telling the Christmas story in traditional recitations, skits, songs, etc., utilizing all ages, and then to visualize the Nativity story with the uninterrupted presentation of a filmstrip or short motion picture. This plan is most effective as it quiets the audience and prepares the way for the pastor to close the service logically with an invitation to accept Christ as Savior.

The Christmas season offers other opportunities for you to use good films . . . Sunday school classes, Christmas parties, week-day club meetings, young people's programs, etc. Use them to motivate a discussion on the true meaning of Christmas and how it should be observed by Christians, as part of a worship experience, or to teach prophesies concerning the birth of Jesus.

Most film producers have done their best work on seasonal films. It is a pleasant surprise to the program planner to find so many good Christmas films available. If you haven't used Christmas films before, why not try one this year? It will give you and your audience a new appreciation of what it cost God to send His Son that First Christmas.

Below is a representative list of films with brief descriptions to guide in the selection of one to suit your need.

16mm Motion Pictures:

Holy Night — Cathedral Films, 30 min., color (Dec. rental, $22.50) or b&w (Dec. rental, $15). Skillful portrayal of Isaiah's prophecy and fulfillment, announcement to Mary, visit to Elisabeth, journey to Bethlehem, shepherds in field, shepherds at manger.

Birth of The Savior — Family Films, 15 min., color (Dec. daily rental, $12) or b&w (Dec. rental, $7.50). Reverent Scriptural enactment of announcement to Mary, Mary and Elisabeth, angel's message to Joseph, trip to Bethlehem, birth of Christ child, shepherds' visit.

Childhood of Jesus — Family Films, 15 min., color (Rental, $8) or b&w (Rental, $5). Sequal to *Birth of the Savior*. Presentation of infant Jesus in temple, visit of wise men, flight to Egypt. Latter part of film shows Jesus at 12 years in temple episode.

The Greatest Gift — Corcordia Films, 30 min., b&w (Dec. rental, $12.50). From "This Is the Life" TV series. Typical modern family Christmas celebration, with reading of Scriptural account of Nativity, and flashback to scenes of Biblical events. Closes with appeal to audience to "keep Christ in Christmas."

35mm Filmstrips in color:

O Holy Night — Concordia, 33 frames, complete children's service, $5. Excellent photos of Biblical scenes; modern-day introduction and closing. No narration on frames except few song and Scripture frames. Script gives meaning of

Christmas on child's level, with very good gospel application.

Holy Night — Cathedral, 62 frames, with script, $10 (narration also available on records). First 28 frames cover historical and prophetic introduction to Christmas story. Good photography. No wording on film. All quotes from RSV Bible.

Holy Child of Bethlehem — Cathedral, 36 frames, with script, $10 (narration also available on records). Good photos, limited script. Narration has Mary, angel, shepherd telling parts of story, with flashbacks to scenes. Modified quotes from Scripture.

A Savior Is Born — Gospel Slide & Films, 44 frames, s.f. $8.50, d.f. $10. Beautiful new portrayal of Christmas story in art, with two versions of script for children and program use. Starts with fall of man in Genesis, includes prophecies on Savior, and covers Christmas story. No narration on film. (Also available as slideset, $20).

Emmanuel — Corcordia, 39 frames, script, $5. Good photos, with children's service, including recitations and Bible readings to be given during showing of filmstrip. Good introduction, showing need for a Savior from sin. No wording, except songs, on frames.

Life of Christ Series — Church-Craft, 14 to 16 frames each, scripts, $3.50 ea. Three strips on Annunciation, Birth of Jesus and Childhood of Jesus. Excellent photos, limited script. Good for use in Sunday school teaching. Some narration on film. Many frames duplicated in *And On Earth Peace* filmstrip.

And on Earth Peace — Broadman Films, 30 frames, script, $5. Good photos, no wording on film. Prophetic introduction to Christmas story, pictorial reference to Crucifixion. Nice missionary application at close of film, stressing sharing peace Christ can give.

Star of the King — Society for Visual Education, 59 frames, script, $5. Simplified art, designed to appeal to small children, tells story of three kings who came to worship the new baby King. Recommended for ages 4-8.

The Song The Shepherds Heard — S.V.E., 60 frames, script, $5. Simplified art tells of angel's message to shepherds. For ages 4-8.

The Littlest Shepherd's Gift — S.V.E., 28 frames, script, $5. Inspiring story of a little shepherd, a lamb, and the Christ Child. (Primary level).

When The Littlest Camel Knelt — Cathedral, 45 frames, script, $10, (narration also available on record). The Christmas story told entertainingly by an imaginary little camel who wanted to see a real King. Suggested for Primary Christmas party.

The Baby King — S.V.E., 22 frames, script, $5. Christmas story illustrated in art, with script on child's level. —

Hymns Of The Nativity — S.V.E., 50 frames, $5. Favorite Christmas carols, beautifully illustrated: "The First Noel," "O Come All Ye Faithful," "O Little Town of Bethlehem," "Silent Night," and "While Shepherds Watched." Suitable for group singing at any time or place.

The Other Wise Man — S.V.E., 60 frames, script, $7.50. Van Dyke's classic story of the wise man who didn't see Jesus. Suggested as special feature for young people's program or party.

Slidesets in Color:

The Birth and Earliest Years of Jesus — S.V.E., 8 slides, $4.30. Paintings by Elsie Anna Wood.

The Babe of Bethlehem — S.V.E., 16 slides, $7.50. Standard Lesson pictures on Nativity.

The Birth of Jesus — S.V.E., 14 slides, $7. Tissot paintings of Nativity.

Gabriel Appears to Mary — Church-Craft, 14 Pictachromes, guide, $5.

Jesus Is Born — Church-Craft, 14 Pictachromes, guide, $5.

Visit of the Wise Men — Church-Craft, 10 Pictachromes, guide, $5.

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Extra programs (Catalog No. 35-1007) 7¢ each, 72¢ doz. $5.00 per hundred.

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C-24 (*Artwork in full color*) $5.00

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CP-302 (*Live Photography*) $5.00

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For help in selecting your Christmas program, turn to page 85.

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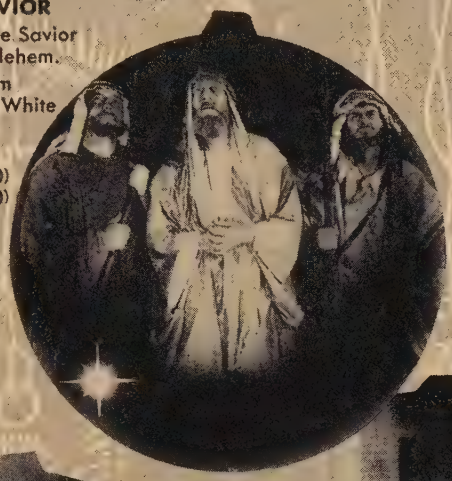

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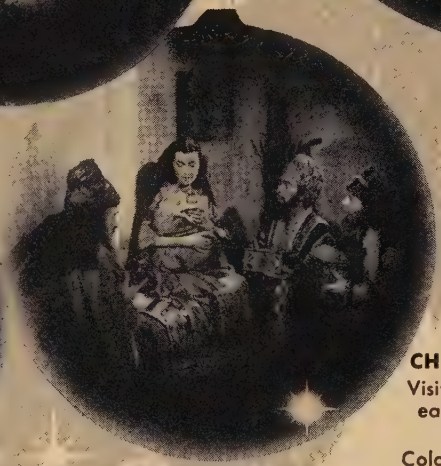

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FILM REVIEWS

editor

HARRY BRISTOW

Moody Film Displays Fulfilled Prophecy

VISUAL presentation of fulfilled prophecy is the background for the new Moody Bible Institute film *The Stones Cry Out.* First hand experiences on location plus able Bible exposition make Dr. William Culbertson, president of Moody Bible Institute, a most effective narrator.

Four major events in fulfilled prophecy are covered: the Golden Gate in the wall of Jerusalem, the dead city of Petra, the ruins of Babylon and the city of Tyre. The infallibility of the Word of God is substantiated with these archaeological developments. The basic message of the film deals with God's judgment on the nations and people who sin.

This is a distinctively different type of film for use in evangelism. It also provides excellent materials for studies in Bible prophecy. Recommended for Intermediates up. Running time 45 minutes in color.

■ Considerable credit for the impact of the film *Son of Man* must be directed to Warner Sallman, creator of the world famous portrait of Christ. The effects of the Sallman portrait, the dedicated life of a young Christian nurse, Karen, and the counselling of Chaplain Aldeen bring Jim Power, cynical medical student, face to face with the Son of Man. He accepts the Lord Jesus Christ as Savior and dedicates his life to full-time missionary service — with a full time partner, Karen. This is a film for everyone, carrying a dual message on salvation and dedication to Christian service.

The action and romance should be well received by young people. Suggested uses would be for youth rallies, Sunday evening services and special meetings for nurses and medical students.

There can be no room for objection in this production. It has good quality in message, sound and camera work. Produced by Colburn Productions for North Park College. Running time 29 minutes in color.

Portrait reveals Christ to patient.

■ What is full-time Christian service? Many interpret it as standing behind the pulpit or serving on the foreign mission field. The new film *Missionary to Walker's Garage* gives a dramatic, true to life demonstration of the different phases of Christian service. The film was adapted from a short story written by Roger Heidelberg, CHRISTIAN LIFE regional editor.

Mark, a young man who publicly dedicated his life to the Lord, finds his decision being interpreted by others as his going into the ministry. However, God gives him light that he can serve Christ at his every day job and as a Christian business man. His daily witnessing and honesty in his repairing of automobiles bring all to see and agree with the words of his employer, Mr. Walker, "He does more spreading of the Gospel in a week at the garage than he could do in a month from the pulpit."

I am excited about the potentialities of this film, every inch of which carries a direct challenge. Musical score was well selected, especially the orchestration arrangement of "Where He Leads Me, I Will Follow."

I highly recommend its use in youth rallies and conferences. The local church will surely benefit from its message. It could be used by business firms and factories in their educational program. This is a Broadman film, released through Family Films. Running time 30 minutes, black and white.

■ *Beaver Valley* is a true to life adventure produced by Walt Disney. While it pictures primarily the adventures in the life of the beaver, it also includes interesting and amusing episodes in the life of his animal neighbors. The excellent, unusual photography gives the opportunity to observe the strange phenomena of animal life. Recommended from Junior age up in fellowship and educational meetings. Running time 35 minutes in Technicolor.

■ Vision, Inc., has released a most timely film *New Horizons — The Indo-China Story.* The film features the Cooper-Newman-Erickson YFC World Team.

The film is very informative on the activities of missionaries in this country. Highlights of the production are actual scenes of the heathen sacrifice of a water buffalo, a trip via elephant through tiger infested jungles, tape recorded messages from missionaries and news of whole villages turning to Christ.

Even if this area falls under Communist domination, we can be sure, on the basis of this film, there will be a host of native Christians "holding forth the word of life." I like the way the film closes. While flashback scenes appear, interposed in the

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3	Holy Night (color)	22.50	30 mins.
4	Holy Night (B&W)	15.00	30 mins.
5	The Nativity (B&W)	7.50	20 mins.
6	Birth of The Savior (color)	12.00	15 mins.
7	Birth of The Savior (B&W)	7.50	15 mins.
8	Prince of Peace (B&W)	10.00	22 mins.
9	Guiding Star (B&W)	12.00	30 mins.
10	Brightest Night (color)	10.00	18 mins.
11	Christ Is Born (B&W)	10.00	20 mins.
12	A Savior Is Born (color)	15.00	30 mins.
13	Christmas Rhapsody (B&W)	5.00	15 mins.

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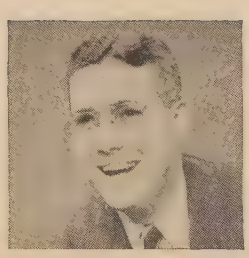

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corner of the film frames are members of the team making pleas for the needs of the area. A quartet sings in closing "Lord Send Me There."

The film should be useful to missionary minded churches. The youth organizations across the land should find the film an instrument with which to challenge youth to missionary service. Running time 40 minutes in color.

■ The Living Word Films have launched out into a true life story drama film under the title *The Dreyer Story*. This is the life story of Theodore Dreyer, his enslavement to alcoholism from boyhood to grown manhood and of his victory over the habit after his acceptance of the Lord Jesus Christ as Savior. The story takes place at the turn of the century which will tend to limit its effectiveness. It is a production that exalts Christ and His power to free men from alcoholism. This is another tool to use in temperance programs. I feel sure that many in the evangelical circles will welcome the production. Running time 45 minutes in color.

Films In Brief:

Isaac and Rebecca — Biblical drama based on Gen. 24, completely narrated and filmed in Holy Lands. A Cornell Film release running 20 minutes in color.

Tommie Goes to Church School — Lessons on cooperation, value of church in relation to Beginners or Nursery children. A 35mm filmstrip in color with 17 frames. Released through Society of Visual Education.

The Castle of Man — For use in temperance lessons showing effects of alcohol on the human body. Recommended for use with Junior and Intermediate ages. A 35mm filmstrip in color, 32 frames. A World Colorventure release.

Boy Meets Girl — Revised version suggests how, when and where to meet the opposite sex. Excellent for teen-agers. A 35mm filmstrip black and white with 42 frames. Produced by Church Screen Productions. END

Adds Sound to Filmstrips

Silent films in your church or S. S. film library can now be enhanced by sound. The new Victor 16mm projector, with its magnetic attachment, enables users to add sound to either silent or sound film. Voice and music can be recorded simultaneously, and individual inputs for microphone and phonograph have separate volume controls. The Mixer Magnesound is produced by Victor Animatograph Corp.

For further information, check item 11100-A on Reader's Service Card on 36-b.

Cabinet Film Library

Compact filing and storage facility for the church film library will be found with use of the new storage cabinet designed for 35mm filmstrips and 2 x 2 slides. Three drawers hold a total of 168 filmstrip cans in indexed compartments with adjustable dividers, one drawer is for storage of 250 individually indexed slides, and one drawer holds 500 slides indexed by groups. The cabinet is produced by the Neumade Products Corp.

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RAINBOW OVER CONGO

(Continued from page 84)

Lubeme's hard breathing and trembling body frightened the baby and he screamed, his voice rising like a thin curl of incense from an altar. Chimbu strained his ears, listening for the signal that would send the circle of torches leaping through the night to the thatched roof. His fingers curled hard around his grass knife, and a thought whirled through his mind, yet he hesitated, knowing that one knife would have no power against so many.

His heart beat like a funeral drum in his ears. Lubeme buried her face against his shoulder, and held the baby between them, protecting him with their bodies. Chimbu prayed as he had never prayed before. A thousand thoughts flashed through his mind as he watched the circle of torches continue to close in. Maybe he should have gone back to the city when Lubeme asked him weeks ago. Maybe he should have sent her and little Paul across the swamp with Hebu—or to the mission. At times it seemed as though his thoughts would drown his prayers.

Then there was a flash of light that split the darkness and hit the ground between the circle of torches and the palace. Fire danced in a hundred tiny flames and thunder shook the ground, but the circle of torches did not break. Another flash of lightning and then sudden rain falling in a blinding fury. Surprised cries rent the air, and as thunder roared through the sky like an angry voice and lightning played along the street the circle of torches broke. Some were dropped to the ground to be quenched by the rain, but none leaped to the thatched roof of the palace.

Feet pounded the ground in all directions and screams of fear rose to a higher pitch than the thunder. Then the only sound was the rain.

The next morning when Chimbu went outside, the street was filled with puddles, but above the forest was a rainbow.

"Come and see," he shouted to Lubeme. "See, God still keeps his promises. There is His bow."

That Sunday Chimbu and Lubeme took their fat pig to the mission as a special thank offering. As they left the village street, Luiz joined them with Soxi walking with the aid of a stick, insisting his leg was almost well.

"I have a word," the guard said. He kept fingering his spear nervously.

"What is your word?"

"Those words you and Lubeme read from the Book each morning. You say they are the words of the Great God. I want to know more of those words. But will the Great God speak to me after I deserted you at the time you

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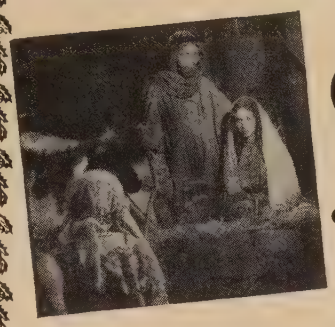

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- O Come Ye Faithful
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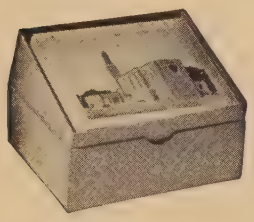

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needed me most so I could save my own skin?"

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The guard drew a deep, relieved breath and a slow smile stretched across his face. He went with them to church.

Before the singing started, Hebu came in followed by his four wives and nine children. They crowded around Chimbu, solemn and silent. After the singing started Mvunji slipped in and after him came others of the Mbaxi tribe. When no more could squeeze through the door they looked in the windows and joined in the singing. And it seemed to Chimbu that the angels came down and sang with them, the music was so sweet. END

UNTAPPED TALENT

(Continued from page 93)

musical talent created by the public school music movement into the service of Christ.

If you have been unaware until now of the tremendous potential that is buried under the prosaic exterior of the folk you meet every day, you will find, with a little effort, many talents that can be used to glorify God.

Here is a list of some of the music now available for church instrumentalists. The list includes song title, ensemble arrangement and music publisher.

Agnus Dei, violin solo, Fischer
Agnus Dei, brass quartet, Briegel
Agnus Dei, horn quartet, Sam Fox
Adeste Fidelis, cornet solo or duet, Barnhouse
Adeste Fidelis, violin solo, Rubank
Calvary, saxophone quartet, Barnhouse
Cantique de Noel, violin solo or duet, Rubank
Church in the Wildwood, violin solo, duet, trio or ensemble, Briegel
Deep River, trumpet quartet, Barnhouse
Deep River, brass quartet, Music Publ., Holding
God Be with You, trumpet, trombone, clarinet, or sax solo, Barnhouse
Holy City, trumpet, trombone or sax solo, Rubank
It Came upon a Midnight Clear, string ensemble, G&C
I Love to Tell the Story, trumpet solo or duet, Barnhouse
Joy to the World, brass sextet, Barnhouse
Joy to the World, marimba solo, Frank's Drum Shop
Lord's Prayer, trumpet, trombone, violin or sax solo, Schirmer
Lost Chord, trumpet quartet, trombone quartet, Belwin
Let the Lower Lights be Burning, cornet, or sax solo, Barnhouse
My Lord, What a Mourning, violin solo, Fischer
Open the Gates of the Temple, trumpet or trombone solo, Fischer
The Palms, cornet, trombone or violin solo, Fischer
Panis Angelicus, brass quartet, Briegel
Panis Angelicus, trombone quartet, Belwin
Pastoral Symphony (Messiah), string ensemble, Volkwein
Rock of Ages, cornet solo or duet, Barnhouse
Rock of Ages, string quartet, Remick
Sweet Bye and Bye, cornet solo, Barnhouse
Swing Low, Sweet Chariot, brass quartet, Bourne
Swing Low, Sweet Chariot, string ensemble, Mills
Two Spirituals, saxophone quartet, Ludwig

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CHURCH FLOORS

(Continued from page 89)

emulsion wax which dries to a hard lustrous finish.

Frequency of complete treatment—scrubbing, waxing and polishing—depends upon the traffic the floor receives. For most church floors, two coats of wax applied two or three times a year are sufficient, but where foot traffic is heavy, more wax may be required. Some church administrators set up flexible schedules for their churches prescribing, for example, a complete treatment every eight weeks supplemented by rewaxing and polishing every two or three weeks.

Indentation of the floor by heavy tables and chairs can be prevented by plastic flat-bottomed furniture rests. These rests spread the weight of the furniture over a large area.

Here, specifically, are the directions for maintenance of each type of resilient floor:

Linoleum: Sweep daily with soft broom or mop using a wax-base sweeping compound. Avoid sweeping compounds of oils, chemicals, sand. Wash only when necessary. Then use a standard, liquid-type cleaner. For polishing, use a water-emulsion, self-polishing wax, two coats applied with a lambs wool applicator in a back-and-forth manner. Never use a solvent-type wax or paste waxes containing oil or grease. Do not use permanent finishes such as paint, varnish, shellac, lacquer. Use furniture rests

Asphalt Tile & Plastic Flooring: The same as linoleum.

Rubber Tile: The same as linoleum with the suggestion that frequent waxing can be avoided by routine sweeping and buffing. Buffing gives a harder, longer wearing surface. If rubber tile becomes streaked and dirty after much abuse, buff with a ring of No. 0 steel wool.

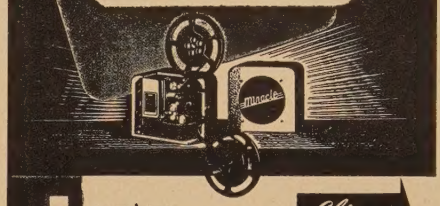
Cork Tile: The same as linoleum. After much abuse, the tile can be restored by machine sanding with No. 1½ sandpaper. Wash the floor after each sanding, let dry, and apply two or three coats of good grade paste wax. Buff the floor with buffing machine after each coat has dried, and add a coat of protective water emulsion type wax.

However, no amount of maintenance will protect a resilient floor if it is installed in an area not advised by the manufacturers. The selection of proper flooring is critical and should be discussed with the flooring salesman.

These few simple tips should clear up the confusion of resilient floor maintenance. If these tips are incorporated into maintenance procedures, the resilient flooring will give church floors additional years of beauty and wear. END

Gospel Films

6 New Children's Films: Rich man & Lazarus; Nicodemus; Crucifixion and Resurrection; From Death Unto Life; Cain & Abel; The Good Samaritan.



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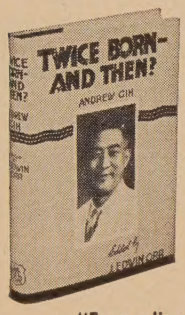

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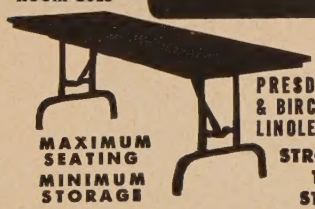

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Spiritual Clinic

DR. V. RAYMOND EDMAN, *editor*

YOUR Spiritual Clinic editor each month is V. Raymond Edman, well-known Christian leader. From his background as Wheaton College president, former pastor, missionary, teacher and author, he brings a wealth of practical experience in Christian living to CHRISTIAN LIFE readers.

It is with pleasure that we present Dr. Edman to you each month, with an invitation to submit problems arising in your Christian walk for his wise counsel. No names appear in these columns; letters are held in strictest confidence. Address questions to Spiritual Clinic, CHRISTIAN LIFE Magazine, 434 S. Wabash Ave., Chicago 5, Ill.

■ **I am the pastor of an earnestly evangelical and evangelistic church. We believe the Bible "from cover to cover," we pray and have answers to prayer in every area of Christian experience but in that of revival. Earnestly in our prayer services and in private devotions we pray for revival, but nothing seems to happen. What, in your opinion, should we do?**

Some of God's blessings are entirely unconditional, while others are distinctly and definitely conditioned. For example, we read Ps. 66:18, "If I regard iniquity in my heart, the Lord will not hear me." The most concise statement on revival is II Chron. 7:14, which declares graphically and unequivocally the price of revival. It says, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven and will forgive their sin, and will heal their land."

You will note that the first condition is, "If my people . . . shall humble themselves."

I know of no better analysis of that condition than that stated by Finney in his *Lectures on Revival.* In the evangelist's comment on Hosea 10:12: "Break up your fallow ground, for it is time to seek the Lord," he declares that "To break up the fallow ground is to *break up your hearts*—to prepare your minds to bring forth fruit unto God." Breaking the fallow ground of our hearts is done by self-examination, by confession, penitence and restitution."

Finney believed it best that we review and write down our sins, that we might repent of them one by one, sins such as ingratitude, want of love to God, neglect of the Bible, unbelief, neglect of prayer, want of love for souls, want of care for the heathen, neglect of family duties, neglect of self-denial and the like; and also sins of commission such as worldly mindedness, pride, envy, sensoriousness, slander, levity, lying, cheating, hypocrisy, robbing God, bad temper and hindering others.

He then adds this very wholesome counsel: "If you find you have committed a fault against an individual, and that individual is within your reach, go and confess it immediately, and get that out of the way.

"If the individual you have injured is too far off for you to go and see him, sit down and write him a letter, and confess the injury. . . . If you have defrauded anybody, send the money, the full amount and the interest.

"Go thoroughly to work in all this. Go *now.* Don't put it off; that will only make the matter worse. Confess to God those sins that have been committed against man. Don't think of getting off by going round the stumbling blocks. Take them up out of the way. In breaking up your fallow ground you must remove every obstruction. . . .

"As you go over the catalogue of your sins be sure to resolve upon present and entire reformation. Wherever you find anything wrong, resolve at once, in the strength of God, to sin no more in that way.

"It will be of no benefit to examine yourself unless you determine to amend in *every particular* what you find wrong in heart, temper or conduct. . . ."

It is my persuasion that such humbling of ourselves, such breaking up of the fallow ground of our hearts, is the first step toward revival. Without this tenderness of heart toward God and toward others, the Word of God by the Spirit does not find rootage therein, with the result that we do not have the fruit of the Spirit.

After we humble ourselves we are to pray. The late Dr. R. A. Torrey, deeply used of God in true revival ministry, was wont to declare that if some of God's people, perhaps only a few, get entirely right with God and with each other, and then set themselves to pray, that God by His Spirit will bring revival.

■ **Do you think that deacons and elders of the church should indulge in worldly practices such as card playing and smoking?**

The Bible speaks of elders and deacons in I Tim. 3:1-3 and Titus 1:1-9. The words "bishop" and "elder" are synonymous, as they designate the same office, namely that of an overseer. You will note that the leaders of the church "are to be blameless, not self-willed, just (toward man), holy (toward God), and temperate." In other words, he is to be an example to the people of God and a consistent witness to the world as to the truth of the Gospel. Worldliness in church officers is a very great stumbling block to unbelievers.

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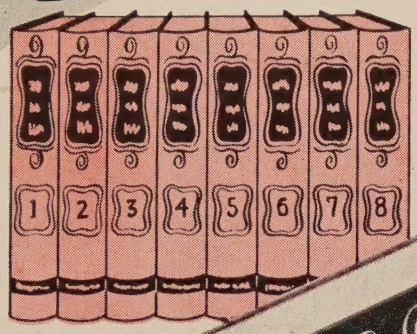

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